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THE LATE GEORGE HOLT, ESQ.\*

IN 1824, Mr. Holt purchased a plot of land lying between the cottage he still rented in Rake Lane and his father-in-law's house. For some years it was the amusement of his leisure to fence and reduce to order the chaotic desolation of this exhausted brick-field. He was always an early riser—rarely, even till within a few months of his decease, failing to go out into the open air before his eight o'clock breakfast—and thither he generally went each morning, accompanied by his children, to superintend the work. The gardens were entirely laid out under his own direction; and in 1828, the foundation of a house was laid, to which he removed in the following year, and in which he ever after continued to reside, his interest in the neighbourhood becoming gradually greater by the purchase and inheritance of more land.

In the year 1829, his youngest child, Oliver, died after a few days' illness; and the following year was especially marked by many family bereavements. Early in the spring his mother-in-law, for whom he entertained a warm regard, died; and her death was soon followed by that of his favourite sister: his father also in that year closed a long period of failing health; and his father-in-law, with scarcely an illness and in the most perfect possession of every faculty of mind, quietly breathed his last, at the advanced age of eighty. Until his death, as he often half regretfully observed, the small property in Edge Lane for more than two hundred years had never been unrepresented by a William Durning. Of this gentleman his son-in-law writes the following words in his diary: "Thus died, as he had lived, in peace and tranquillity, in the midst of his family, thankful for a long and happy life, good friends and children, a man to whom I had become more attached than to any other person, scarcely excepting my natural parent (my mother died when I was three and a half years old); who had attached his own children to him with the strongest and most affectionate ties; who had led a regular and virtuous life, possessing respectable talents, a sound and correct judgment in all affairs of life and business, and a

\* Continued from p. 246.

good knowledge of foreign commerce as well as of domestic traffic. He was strictly regular in all his habits, keeping the most exact accounts, and literally dying without a debt. I shall not attempt to pronounce any eulogium on his memory further than to say, that during my acquaintance and intercourse I had gradually found myself, by his example, strengthened in steady habits of business, regularity, early rising, &c.: in fact, I thank God for my connection with him and his family, and shall ever revere his memory."

"At the close of this year," writes Mr. Holt in his diary for 1830, "and in a review thereof, reason for great satisfaction, having enjoyed tolerably good health, better than for several years past, business pleasant and profitable, friends and relations kind and affectionate, children, family and servants, upon the whole, happy and united. Though conscious of many failings, yet I hope in these prosperous circumstances to find stronger reasons for more resolute determination to perform my duty as a good and virtuous citizen. Sometimes full of pain that I have made of late years so little attainment in knowledge, have read so little and to so little purpose, having been more deeply engaged in business each succeeding year; and I greatly fear that these trammels are getting so fast hold that I shall never throw them off, laying to the account of my increasing family the cause of this application to business and worldly pursuits, and the neglect of mental attainments. I trust that I am not greatly in error, considering how and by what circumstances I am placed in my present situation in life: still, I am not at times entirely satisfied in my own mind that my exclusive devotion to business is as it ought to be. However, I trust in God that, with a clear *conviction* of my duty, whatever it may be, I shall have resolution to perform it."

Let us now for a moment regard Mr. Holt in that character which, as we see, he feared was absorbing too much of his whole life, and in which he was best known in Liverpool at this period.

As a man of business, and one actively engaged in a business of a particularly plodding kind, requiring unceasing personal attention, we shall find him very remarkable for the sagacity with which he foresaw the wants of the rapidly increasing community in which his lot was cast, and the readiness and perseverance with which he himself supplied, or assisted others in supplying, those wants, often in face of strong opposition; and it is worthy of remark that none of the undertakings in which he was solely interested, or in the management of which he had a principal share, were ever other than successful. The first example of this marked characteristic to which we will allude, was his suggesting to Mr. Hope the desirability of abandoning the cotton business and becoming bankers. He was convinced of the wisdom of this course by Mr. Hope's peculiar management of money



affairs, as well as by observing the limited banking accommodation in the town, which had not increased at all since he came to Liverpool, though the population had more than doubled itself in that time. After much hesitation and doubt, and with many provisos, Mr. Hope entered into this scheme, the result of which, as far as their own private affairs was concerned, was simply, after some years' experiment and for reasons not necessary to enter into here, a dissolution of partnership, Mr. Holt alone continuing the cotton business, Mr. Hope the banking. It exerted, however, a considerable influence on affairs less strictly private; for it was one of the main causes of the establishment of the first Joint-Stock Bank in Liverpool, the "Bank of Liverpool," which Mr. Holt, in connection with other gentlemen, established in the year 1831, and in the management of which he took an active part to the period of his decease. It was also the direct means of establishing the Liverpool Borough Bank; for, after carrying on a very successful private banking business for some years, Mr. Hope's health and strength failed, and he disposed of his concern to a Joint-Stock Company, which, under that name, continued to carry on the business in Mr. Hope's premises in Water Street.

A few years after the formation of the Bank of Liverpool, Mr. Holt took a similar and even more leading part in the establishment of the Liverpool and London, then simply the Liverpool, Fire and Life Insurance Company. At that time Liverpool possessed no local insurance office, and having obtained an evil notoriety for very destructive fires, the London and other offices charged a now fabulous rate for insurances. This obstruction to the commerce of the town was removed by the establishment of the office in question, of which Mr. Holt was Chairman during the most difficult early part of its existence. This Company started at once with rates of premium considerably lower than those charged by any other office for Liverpool risks, thus compelling them to adopt a similar tariff; as it saw its way to do so, the new Insurance Company continued to reduce its rates, causing in every instance a similar reduction in the rates of other Companies, till the present equitable premiums were established. To the last, Mr. Holt took an active part in the direction of this Company, and always used his influence in favour of the reduction of the rates, having in that, as well as in many other local undertakings which he promoted, the benefit of the town and its inhabitants fully as much at heart as his own pecuniary advantage.

In connection with other gentlemen, he helped to establish the Necropolis, the first place of burial in the town open to all persons without distinction of creed. Up to this time, interments had taken place exclusively in the various church and chapel yards, the very idea of a distinct cemetery being a new

thing, though the unexpressed want for it was at once proved by the readiness with which it was adopted by the people.

In nothing perhaps was Mr. Holt's foresight and determination of character more strikingly exemplified than in the erection of India Buildings, the foundation-stone of which was laid in the year 1833. Up to that period, no such thing as separate offices—mere rooms for the transaction of business—existed. The "counting-house" was invariably attached to and formed part of the "warehouse." Mr. Holt perceived the disadvantages of this plan, the darkness and discomfort that necessarily attended it, and he formed the idea of erecting a handsome pile of light and airy buildings to consist solely and entirely of suites of offices. Every one ridiculed the idea; his friends thought him mad; Mr. Franklin, the architect consulted, was of the same opinion; he could not even induce his partner, generally ready enough to approve of his plans, to fall in with this. Nevertheless, he purchased land in Water Street and Fenwick Street; converted Mr. Franklin sufficiently to induce him to furnish elevations and plans of which he approved, and set to work upon his buildings, the careful superintendence of which, in their minutest details, formed the chief employment of the time he could snatch from business for the next two years. In connection with these buildings must be mentioned an incident to which at the time Mr. Holt certainly never gave a second thought, but which, from the way it has often been referred to in public, seems to have impressed his fellow-townsmen with a deeper sense of his generosity than any other act of his useful and benevolent life. In order to straighten and improve the line of Fenwick Street, he threw some of his newly-purchased land into the thoroughfare, for which, as well as for not opening warehouse-doors into that street, "he, with a generosity almost unparalleled, refused to accept from the Corporation the money to which he was legally entitled. The improvements benefited him, and he put back the money offered him as a thing of course by the Corporation Treasurer."\* From the time when these buildings were completed—in the year in which trade with India was thrown open, in commemoration of which event they were named—to the present day, they have always been fully occupied, justifying thereby their owner's sagacity, and inducing him and many others to build new piles of offices.

Business, meanwhile, progressed favourably in a pecuniary point of view, and happily in other respects, with his old friend Mr. Coward as partner, who feelingly says that during their forty years of intimate daily intercourse, nothing ever happened to disturb their perfect harmony. Here, perhaps, as it seems to have arisen out of some now unknown business transaction,

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\* *Daily Post*, Feb. 18, 1861.



it may not be amiss to state that Mr. Holt once received a challenge to fight a duel; to which circumstance, without giving any names, he thus graphically alludes in his diary:

"1831, January. On Saturday received a seriously intended, though very queer, challenge to fight from a young gentleman who took offence where none was given, nor intended. Told his friend that if his principal would call upon me, I would give him a little friendly advice, which, as he seemed to be hot and young, might be of advantage to him; that I could not indulge the young gentleman in making any explanation or apology, but that I should be happy to give him a little friendly and fatherly counsel, for that without some one to direct his steps he might fall on evil ways before he attained to my years. Heard no more of the matter."

While gaining the friendship of all the most eminent men in the place of his adoption, the friends of his boyhood continued, as far as natural intercourse permitted, the friends of his manhood and his warm supporters in business when their occupations admitted of it. In later years they more than once endeavoured to persuade him to stand for his native borough, promising to return him Member for Rochdale without opposition. And he was not more warmly urged to accede to this proposal by the Whigs, of which party he was a stanch supporter, than by the Tories, who justified any apparent inconsistency in their conduct by the simple remark, "We can trust *your* politics, George!"

It was an important period in politics in which Mr. Holt's life was cast. We are still too near that period to be able to estimate at their full value the events which characterized it. They have, alas! almost ceased to be personal experiences, and are hardly yet embodied in history. To the future student this will seem a momentous epoch, scarcely inferior in interest to that of the Reformation or the Great Rebellion; and the peaceful revolution of the last half century will probably leave as great a mark behind it, in the improved social condition of our country, as did those great events of the history of which we never weary.

Mr. Holt was born too late to remember the burst of enthusiasm which welcomed the commencement of the French Revolution, but not too late to experience the bad government which made "French sentiments," as they were called, not unpopular in this country. He imbibed from his father and his father's friends an ardent love of liberty—liberty social, political, religious. It was a sentiment second only with him to the love of justice, of which, indeed, it might fairly be considered a part; and what he desired for himself, he desired equally to see the heritage of all. Our fathers practically knew what persecution meant. The open expression of political opinion might lead, often did lead, to fine and imprisonment. The open expression of religious opinion, differing from that of the Church established

by law, shut the door upon every office of honour and trust in the kingdom; and when we consider how few those were who possessed the privilege of the franchise, we cannot but wonder at the singular happiness of this country in obtaining the peaceful reform of these great grievances.

As Mr. Holt was not a freeman, he had of course no vote for the borough of Liverpool before the passing of the Reform Bill; but in order to have some voice in the great questions which began to agitate the country almost immediately after the conclusion of peace in 1815, he, like many others, purchased a small freehold in Westmoreland for the sole purpose of voting for Brougham. He naturally took a lively interest in the Liverpool elections immediately preceding the passing of the Reform Bill, concerning which, and the general political ferment in the country at that period, there are a few brief but now interesting notices in his diary.

"1830, October 31. The town agitated by the approaching election of Member of Parliament in the place of Mr. Huskisson. The candidates, William Ewart and John Evelyn Denison,—the former, son of William Ewart, the broker; the latter, son-in-law of the Duke of Portland;—a reform in Parliament being a general topic of conversation and evidently gaining in public favour, the agitations and reforms in France and Belgium giving great boldness to the reformers of this country. This being the eve of a new Parliament, the country inundated with political pamphlets. In all this the King very popular, and apparently deservedly so; the aristocracy in bad odour.

"Nov. 6. Very wet during the last two or three days, the political atmosphere also appearing very gloomy. Increasing clamour for Parliamentary Reform. Duke of Wellington declares none shall be made as long as he is Minister,—a very uncalled-for remark. King's speech unsatisfactory to the nation. Funds lower. Some growing apprehension of a war, or interference with foreign governments.

"Nov. 25. Heard Mr. Ewart speak from the Adelphi, that day being the third day's polling. Throughout this contested election the most barefaced bribery ever known in Liverpool, both parties paying from £10 to £60 a man. It is well the Minister, Earl Grey, has declared himself favourable to a reform of the representation; it is indeed necessary in this borough. Such drunkenness and profusion was never before witnessed in this place.

"Nov. 30. Mr. Ewart declared elected Member of Parliament for this borough. 4401 burgesses polled; they cannot be called freemen.

"1831, March 5. The question of Reform, as brought forward by Lord John Russell, agitating the country from one end to the other. The people uniting in all parts to support Minis-



ters. This day a meeting for this purpose at the Music Hall, Wallace Currie in the chair. An address to the King and a petition to the Commons to support the Bill unanimously passed. Glorious days! This early bringing forward of this grand question mainly owing to the Paris victory of July last. That was indeed the fight of freedom for all the world.

“May 2. Mr. Ewart and Mr. Denison nominated as candidates for this borough on the side of Reform, and General Gascoyne as against that measure. William Rathbone put in nomination, with the view of obtaining a different mode of voting, not in tallies as heretofore, but, according to the new Act, alphabetically. On this motion by Mr. Rathbone, the polling deferred till to-morrow.

“May 3, Tuesday. The candidates for the Reform measure at the close of this day’s poll so far a-head of General Gascoyne as to have virtually decided the election. The people one and all enthusiastic for Reform.

“May 4, Wednesday. The poll closed by General Gascoyne withdrawing; his numbers about 600, and the other two candidates about 1900. Thus concluded the most glorious election contest in the annals of Liverpool. The people, finding the cause or principle of Reform neglected alike by the leaders both of Mr. Denison’s and Mr. Ewart’s committees, took the cause into their own hands and threw out Gascoyne, the opponent of Reform, most triumphantly. General Gascoyne had rendered himself peculiarly obnoxious by having made the motion which had thrown out the Reform Bill.”

These extracts are sufficient to shew Mr. Holt’s sentiments on that then all-absorbing topic; and one other only shall be added, proving that at an early period he had formed decided opinions on a subject which did not begin to agitate the country till many years after this entry was written.

“1831, August 5. On returning from Gateacre to-day saw several fields of wheat cut, and all appeared ready for the sickle. This has certainly been altogether a most glorious season; and now, if the harvest can be gathered in the same good condition that it stands upon the ground, the heart of man may sing for joy. With such a harvest, no corn-laws, bad as they are, can starve the people into wretchedness.”

It is not necessary to enter more fully into Mr. Holt’s connection with general politics; and, before speaking of the part he took in local affairs, we will make some quotations from a letter recently written by one of his oldest and most valued friends, when requested to give some information in order to assist in the compilation of this memoir.

“It would indeed be to me a labour of love and duty to aid in doing something like justice to the memory of one of the best of men and one of my most esteemed friends. But to do it

full justice will be found difficult, almost impossible; because, although he took a share—a large share—throughout a period of nearly half a century, in every attempt, whether of a general, political, social or local nature, propounded in this community for the extension of knowledge, the advancement of liberty and of liberal and moral principles, and the establishment of philanthropic institutions, yet he did everything so unobtrusively, so modestly, as seldom to appear conspicuous even on occasions when he was among the largest contributors. Unfortunately, I cannot venture to attempt more than an outline of the earnest, zealous and eventually successful efforts of reformers, in times twenty to fifty years ago, when they were exposed to all sorts of abuse and obloquy, to gross misrepresentations, to fearful foretellings of frightful consequences, if our ‘radical, revolutionary, dangerous and destructive’ objects were obtained. They were obtained, fortunately; and to the reformers in those days ought to belong the honour of being truly conservative; for while other countries in Europe have been convulsed with discontent, this country has been peacefully and progressively reforming and improving. Of all those reforms Mr. Holt was a consistent, able and ardent supporter: untired, undeterred, when the cause, the great cause, of extending civil and religious liberty seemed almost hopeless, he aided in obtaining the removal of the Test and Corporation Acts, Catholic Emancipation, Parliamentary Reform, Municipal Reform, Free Trade, and every important liberal measure that engaged public attention in his time.

“The full share he took in bringing about these salutary, just and necessary changes, cannot now, I fear, be completely ascertained; but it might in part by a search through the last thirty volumes of the *Liverpool Mercury*; where also may be found some information with respect to his admirable conduct as a magistrate and as a member of the Town Council and Dock Committee; of his valuable services as Chairman of the Water Committee; of the regret repeatedly expressed by all parties that he had not been chosen Mayor; and of other points that do not at the moment occur to me. Of his assiduous attention to the *Liverpool Institute*, and that portion of it especially his own, the *Girls’ School*,—of his munificence to these and to every establishment of a charitable and philanthropic nature, I need not speak. But some characteristics, although well known also, I cannot pass over without stating the delight I shall always feel when I recall to mind the soundness of his judgment, the equanimity of his temper, his quiet, persuasive power in allaying wrath, with a clear head, a warm heart, and a hand as open as day to melting charity.”

It was not till his sons were old enough to be associated with him that Mr. Holt felt himself sufficiently released from the



necessity of strict attention to business to be justified in accepting the office of Magistrate, first of the borough and afterwards of the county. It was an honour that had been offered to him at a much earlier period in his career, and then declined: as it was never his habit to undertake any position the duties of which he did not feel himself able conscientiously to perform. When that time came he accepted the magistracy, and proved an active and useful member of the bench. It was with peculiar pleasure that he accepted the magistracy of the county, as he felt it to be a mark of personal regard from the present Lord Belper, then Chancellor of the Duchy of Lancaster, with the older members of whose family, especially the late lamented Mr. Joseph Strutt, he was on terms of intimate friendship.

With the exception of a few years, during which the opposing party in politics obtained an entire supremacy in the town, Mr. Holt was a member of the reformed Municipal Council from the first passing of the new Act in 1835 until he finally retired from public life in 1856. During the early part of that period he was a member of the Dock Committee and Chairman of the Sub-committee of Works, in the duties of which post he became deeply interested, and, having made himself thoroughly master of the subject, was a most useful member of the Committee. The only point he regretted in the loss of his seat in Council in the year 1841, was his consequent removal from the committee of management of that most important estate, which had attracted his attention and interest long before it seemed possible that he should ever have a voice in its administration.

Comparatively few of the inhabitants of this great seaport have resided here long, or been acquainted with it in its day of small things; and among its old inhabitants quite as few were early impressed with the certainty of its increase. Mr. Holt, though not a native of Liverpool, settled here when its population did not exceed 90,000, and, watching its steady and rapid growth with far-seeing interest, soon began to regard everything that could conduce to the excellence and cheapness of dock accommodation as of the highest importance. It was therefore with deep regret that he watched the filling up of the old dock so lately as in 1826, thinking it the true policy of the town to have availed itself, to the fullest possible extent, of the natural creek out of which that dock was formed, and which originally ran to a considerable distance up the town,\* having a ferry across it where Lord Street now is. To have concentrated the docks as much as possible in that sheltered central part of the town, would have been, in his opinion, the wisest course for our predecessors to have adopted; and he even thought it not beyond the bounds of possibility that a time might come when the fea-

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\* See Baines' History of Liverpool, plan about 1670.

sibility of restoring that part of the town to its former state would be considered.

The Dock Committee, of which Mr. Holt formed one, addressed itself most assiduously to the consideration of the present and future interests of the port, and successfully carried out many great improvements. The most important of these, and the one most difficult even partially to effect, was that of erecting warehouses on the dock quays in order to expedite the discharging of vessels (thereby practically increasing dock accommodation), and also to prevent the enormous pilferage from shipping, for which the open quays at once afforded temptation and facility. The Dock Committee brought a Bill before Parliament to obtain the necessary powers for building such warehouses, in which effort they were strongly opposed by the holders of warehouse property in the town, whose influence was sufficiently great to prevent the adoption of the measure in its entirety, and to restrict its operation to the quays of certain docks. "Mr. Holt's untiring zeal and energy," writes one of his colleagues, "were most effective in obtaining for this port the invaluable acquisition of warehouses on the dock quays; and for the promotion of that important object, and others connected with the improved management of the dock estate, he was ever ready, when the necessity of deputations to Parliament required his presence, to leave his own concerns and spend days in London until the desired advantage to Liverpool commerce was achieved." With equal resolution did he steadfastly oppose what he always considered the "great job" of selling the corporation estate in Cheshire and purchasing new land for docks, at an enormous cost, along the exposed north shore. He had examined the ground very carefully, and had convinced himself that Wallasey Pool required little more than gates to convert it into a dock capable of providing for all the wants of the timber trade of the port. The removal of that trade to the Cheshire side of the Mersey, combined with warehouses on the quays, would, as he conceived, so relieve the docks from undue crowding, as to provide room for all other shipping for years to come, thus doing away with the necessity of great outlay and permitting the reduction of the rates. The corporation and the dock estates, he thought, should always practically be viewed as one great property, and be used exclusively for the benefit of the country, in whose interest the true interests of both the town and the port are necessarily included. The judgment of the gentlemen who took this view was, as is well known, entirely overruled; the corporation estate in Cheshire was sold, to be re-purchased at large cost a few years afterwards; and the splendid range of docks along the north shore, exposed to all the violent winds of our stormy estuary, were built, saddling the estate with an enormous debt. Mr. Holt's interest in the management of the docks did



not cease when he lost his seat in the Council chamber. In 1845 and 1846, he was actively engaged in opposing a Bill brought before Parliament by their then managers for making more docks without building warehouses round those already made, thus proposing wastefully to spend more money and incur more debts and higher rates. Here is an entry from his diary on the subject:

“1846, June 6. In London nearly all last week. Yesterday, letters came with the decision of the Committee of the House of Lords.

“1st. That within two years the Trustees of the docks must come to Parliament for a Bill giving power to build warehouses round all the docks.

“2nd. That the Wapping dock—this expensive inside dock—is not to be commenced until such power as the first clause gives is taken.

“3rd. That none of the 24,000 yards of warehouses required for the intended new dock should be pulled down until the Albert dock warehouses were opened, except so far as was necessary for widening streets and laying down railways. In fact, giving us, the opposers of the Bill, a complete victory.”

In 1847, Mr. Holt was returned to the Municipal Council without opposition for Castle-Street ward, and was immediately replaced on the Dock Committee, in the affairs of which he resumed his warm interest, being most vigorously opposed to all popular clamour, both inside and outside of the Council chamber, for what he repeatedly calls “that most pernicious course” of attempting to rate the docks for local purposes, as well as to all unnecessary and therefore wasteful expense in their management. The entries in his diary on these points are numberless and always to the same effect,—that the dock estate should be managed solely, and in the largest possible spirit, for the national good, without partial consideration for local and private interests. One or two extracts shall here be made, as shewing Mr. Holt’s unreserved opinion on these subjects.

“During the week a good deal of discussion and contention as to carrying out certain dock extensions, principally with a view of accommodating the timber and ship-building trades; my view being to economize and expend as little as possible—not required and most injudicious to lay further debt upon the dock estate—the works now in hand and in progress more than sufficient to take up all the money that can be borrowed under existing Acts of Parliament—none of the present outlay likely to return more than half of the interest of the money borrowed to form the works. So far the committee go along with me, but private and party interests overlay much, and turn a cold shoulder to the most sage advice.

“At the Dock Committee. A good deal of talk, and much of

it very ignorant, about bringing up the report and plans from the sub-committee on the timber and ship-building trades. Unfortunately, a considerable number of the new members of the committee do not really understand anything of Dock Acts and the obligations of the committee in many respects. One cannot but lament that such important and vast affairs should have fallen into such incompetent hands; but this applies also to the Town Council, for the most part, as well as to the Dock Committee."

In the same spirit of vigilant care for the public interest is the following extract:

"January 1. Being New-year's-day, distributed the gifts to the young gentlemen in the office as usual. There was a Council meeting, which broke up soon after one o'clock, after passing votes of money to various charities in the town, against which I protested, considering that municipal funds were not properly and strictly applicable to charitable purposes, provision for indigence and want being provided by the national laws. The other institutions should rest upon private charity and Christian benevolence and sympathy; but of course, there being a surplus of £15,000, and it being so very easy to be charitable with the public money, the votes of the Council were largely in favour of these grants."

The last extract in connection with this subject shall be that describing his final rejection from the Dock Committee:

"1851, August 6. At the Town Council for appointing, under the new Dock Bill, twelve of their body as their proportion for managing the affairs of the docks, the whole scheme and planned arrangement was to turn me out. For this purpose the Council divided about a dozen times and always in a minority, until the Chairman, Littledale, who had moved my name amongst the twelve, gave way, when my opponents effected their object; the objection to me being that, in opposition to their private interests, I have ever been an earnest and stanch advocate for constructing warehouses, with all other appliances for cheapening the dues of the port, on the quays of the docks—in fact, that I have advocated the claims of the public against private warehouse and house owners. To me it is a relief and comfort from the over-pressure of public service to be so far set at liberty from a very toilsome and onerous duty, although in another point of view I had had the hope that, in co-operation with the twelve ratepayers to constitute the full Dock Committee, I might have rendered some public service by splitting up the remaining combination of selfishness which opposes all these equitable improvements. It was said to be the intention of the ratepayers to constitute me Chairman of the Dock Committee, and this would have been, as the Corporation, or selfish part of the corporate body, thought, so inimical to their interests, that at all hazards they



were determined to have me out. No doubt this is a great compliment to my unflinching firmness on behalf of the largest view of public good as opposed to local and private interests, and here I rest under such a factious proceeding."

The docks were by no means the only part of municipal affairs which engaged Mr. Holt's attention; he was naturally member of several other committees at different times, and among them of the Library and Museum Committee, of which indeed he was elected an honorary member (it having that power) after his retirement from the Council.

In later years it was with the Water Committee that Mr. Holt's name became identified. It is difficult to give to any one not acquainted with the facts an idea even of the bitterness and violence which distinguished that most acrimonious of town struggles. It was during the years of Mr. Holt's absence from the Town Council that that body had resolved to abandon the water supply hitherto obtained from local wells, and had obtained a Bill in Parliament authorizing them to procure a new supply from the Rivington hills, a distance of some seven-and-twenty miles. As Mr. Holt gradually became acquainted with the facts of the case,—the brackishness of the water obtained from the wells in the lower part of the town, the steady decrease in the quantity of water obtained from all, and the undesirability of a great town being chiefly dependent for its water on the rain which percolated through its own surface or was gathered in its own immediate neighbourhood,—he became satisfied that the new measure was a good one, even a necessary one, and so voted in its favour whenever the matter was brought before the Council. It is difficult to say what were the causes which produced so violent an opposition to the Rivington scheme among a powerful minority both in town and council. The real excellence of the old Liverpool water, for drinking purposes at all events, had doubtless something to do with it; the costliness of the new scheme something; and ignorance of the facts on which it was based most of all. By degrees, "Rivington Pike" became a party cry, on which for many years all elections and town squabbles turned. The feeling on the matter ran so high that early in 1849 the Mayor summoned a town's meeting to consider it. Of this meeting Mr. Holt thus makes mention in his diary:

"1849, Feb. 13. A town's meeting, the Mayor presiding, on the subject of the water scheme, where the talking was all on one side, or rather the reasoning and authority, and the voting on the other. The meeting continued from 12 o'clock until 5½ or 6."

The subject continued to engage much attention, and a special committee was appointed to consider it.

"July 17. Long discussions in the Town Council on the water question: ultimately, after much recrimination, a further

committee of investigation was named, who were to inquire, with power to call witnesses, into the whole question and report—my name being one of the seven so selected.”

“July 18. The new Water Committee of inquiry met, and, after a good deal of talk upon the point, I was ultimately fixed in the chair, to my great inconvenience. However, these duties must be performed by some of the inhabitants of the borough; and if we can dispose of and finally settle this much-vexed question of supply of water, it will be well; but I am sure it will be extremely difficult, if not impossible.”

“July 31. In the course of the day attended a meeting of the special Water Committee, and determined on visiting the Rivington district on Thursday: accordingly, on August 2, the Town Clerk, T. B. Horsfall, G. H. Lawrence, Mr. D. Bell (afterwards Mr. R. S. Henderson joined us on the ground), set off to Euxton station, a Chorley chaise meeting the party and taking us to all the interesting points for observing the situation and formation of the reservoirs, waterfalls, small brooks, gathering shed, &c. The day, being foggy and rainy, not favourable for the purpose; returned by nine o'clock, fully convinced that the plan for gathering, impounding and bringing the water to Liverpool, would secure abundance, and excellence of quality, for double the present population.”

From that time until his retirement from the Council in 1856, when the works were finished, Mr. Holt was invariably re-elected Chairman of the Water Committee; and it is impossible to over-estimate the moderation, the conciliatoriness and the invariable courtesy with which he met the ceaseless attacks made upon him by the opposing party. A member of the Town Council, and a friend though a political opponent, watching his conduct through that long struggle, and feeling the greatest admiration for the unruffled temper with which he bore all, observed that “he would not have occupied Mr. Holt’s position as Chairman of the Water Committee for the whole revenues of the corporate estate.”

It is not easy to convey an adequate idea of the ceaseless activity, the positive laboriousness of those years, indicated by the brief entries in his diary. To engagements which already fully occupied his time were now added not only very numerous and long fresh committee meetings, but also many private attempts at conciliation and explanation, in the hope of disarming an opposition which cost the town almost as much as the Rivington scheme itself. The dilatory and procrastinating habits of the chief engineer caused him many difficulties, and often placed him in a false position with town and council. The committee, however, almost invariably gave him its steady support; though even with reference to that he had frequently, as Chairman, to carry out views which he did not approve, especially with reference to contracts, which sometimes, from motives of economy, were given



to parties of whose power to carry them out well he had doubts. Ever an advocate of the strictest economy in the true sense of the word, he never grudged the money necessary to the perfect fulfilment of a scheme of which he approved. It was no unusual thing for him during that period to leave his own house by seven o'clock in the morning, to spend the day in the fatiguing exercise of walking among the Rivington hills superintending the progress of the works, and to return only in time to snatch a hasty dinner and hurry down to attend some important meeting at the Liverpool Institute. Then indeed, more even than ever, was Sunday a happy time and gratefully enjoyed.

"1851, March 30, Sunday. What a blessed day Sunday is! After the toil and contention going on—in business, politics, municipal warfare about docks and water, &c.—to find a quiet day, not stuffed with forms and creeds, but listening to reasonable, good common-sense, surrounded with those we love, and all and everything happy!"

The duties and hospitalities of social life were at the same time not neglected; still less the calls of friendly interest and sympathy; and least of all the daily cares and pleasures of home life. For those there was always time. None of his family could feel himself or his interests neglected because of public affairs; those were ever entered into with minutest care; even garden, farm and domestic animals received their full share of attention, as many and many a pleasant entry prove, the death of the old dog even not being forgotten:

"1845, January 4. Last night our faithful and well-beloved friend of the canine species, poor old Jack, died. He had been very ill for some weeks. Some of us could scarcely refrain a tear at the loss of our companion and guard, buried at the foot of the willow; there he will rest in peace where he has frisked and gambolled a thousand times. He was an honest, faithful and most sensible fellow. We mourn him much."

The beauty of the winter scene did not pass unnoticed:

"1850, Jan. 6—Sunday. Deep fall of snow, covering the country half a foot, and has come down so gently, and the weather so still, as to shew the snow upon every sprig and bush. I never saw a more lovely winter scene. All calm and still as possible: the birds and poultry in the yards and pens quiet and pensive; and the cows when turned out return immediately for shelter. Not a breath stirring. Were it not for the appearance of snow, it does not feel cold in the open. Good sermon from Mr. Thom, as usual. Being the first Sunday in the new year, the advice and direction were most appropriate—for making the most of the various portions of time, as well as keeping in view the great objects of life itself. Under such reflections and reviews, one cannot but regret so little progress in the right course."

The periodical appearance of the "daddy-long-legs," too, calls forth a brief remark:

"1851, Aug. 24. During the last week, the annual appearance of the 'daddy-long-legs' in vast numbers. I first made this observation as occurring in the second and third weeks in this month five-and-twenty years ago, and all subsequent observation has confirmed this as the period of their return: it may be called with certainty the 'daddy-long-legs' week."

Similar extracts might be made from almost every page of the diary, giving delightful glimpses into the inner and yet quite open life, and shewing an eye and a mind ever ready to see and to welcome the simplest interests and pleasures.

(To be concluded in the next No.)

#### MEMOIR OF THE LATE REV. TIMOTHY DAVIS, OF EVESHAM.\*

THE not very happy change from the grassy hills and wooded streams of Cardiganshire to the narrow streets and overhanging gables of Coventry was more than compensated by the greater advantages of congenial and cultivated society which Mr. Davis enjoyed in the city and neighbourhood. Those advantages had been specially pointed out to him by Mr. Field in the letter which in fact determined him to make the change, and in *his* house, at Leam, they were most richly enjoyed. The remembrance of the happy, and better than happy, hours there spent was gratefully cherished to the end of his life. Not ten years ago he recalled the associations of a friendship which extended over half a lifetime, in a letter to Mr. Horace Field, his old and valued friend having died the 16th August, 1851, in his 85th year. "For the last forty years I had the happiness of enjoying the acquaintance and friendship of your venerable father. I always regarded him as having a strong mind and a warm, benevolent heart,—endowed with no common powers of intellect, which were cultivated by early habits of industry. He was well versed in classical literature, and the style of his various publications was excellent, clear and forcible. As a friend and neighbour he was kind and generous. As a brother minister he was always most ready to give every assistance in his power, and often gave up his own convenience to oblige and serve others. His acquaintance with all denominations was extensive. Frequently have I met at his hospitable table Dr. A. Rees, Dr. Lindsay, and that giant in literature, Dr. Parr, where they enjoyed together the 'feast of reason and the flow of soul.' It is with great interest I call to mind my intercourse with Leam,

\* Continued from p. 215.



when I resided at Coventry and often visited your father, by whom and by your worthy mother I was kindly welcomed. I often admired the order, regularity and happiness which prevailed in the large family of children and pupils. Your accomplished mother, 'the charm of his life' (as he designates her in a letter to me soon after her death), doubtless contributed much to the domestic welfare and enjoyment. The memory of Mr. Field will be handed down to posterity as the able and undaunted champion of what he deemed Christian truth, and the energetic defender of civil and religious liberty." Intercourse with the friend of whom he thus writes, and with other neighbouring ministers who held like opinions on the person of Christ, contributed probably to that change in Mr. Davis's own sentiments on this subject to which reference has been already made. Then, as now, the same sentiments were regarded without aversion by some clergymen of the Establishment. Dr. Parr's heresy, at least, was more than suspected. Mr. Field, alluding to this subject in a letter dated Leam, Feb. 4, 1840, writes: "More than once the Dr. professed to unbosom to me his whole soul, as he said. But on one occasion in particular, being invited to meet a party at dinner, he came to Leam as early as ten o'clock, said he was come to sit down with me, and to spend a long day in my library. During that long morning he said, 'Now I am going to tell you all my thoughts on the great controversial question of divinity. But first,' said he, with an affectation of secrecy, with an overstrained solemnity, which many would reckon among his foibles, 'lock your door,' that no sudden intruder might overhear any part of his conversation on such deep subjects, and perhaps misconceive or misrepresent it. The substance of that and other communications from his own lips I have recorded in my second volume of 'Memoirs.'"

A few years after the meetings at Leam above referred to, it happened that Mr. Davis and Dr. Abraham Rees were visiting Wales about the same time. Both preached sermons which excited more than common interest, and it was suggested that they should be published together. Mr. Davis had written to Dr. Rees on the subject, and had received a reply declining compliance, partly on the ground of inability to give the time necessary for preparing his MS. for the press, and partly from the probable want of harmony in the views expressed in the two discourses,—the great and venerable encyclopedist having understood that his younger countryman had ceased to hold the Arian views in which he had been brought up, and which he himself still maintained. After a deferential acknowledgment of the Doctor's reply, Mr. Davis writes: "You have been rightly informed that I have given up the doctrine of pre-existence; but I can truly say that it was with very great reluctance I gave it up; all the prejudices of my education and the bias of my feel-

ings were in favour of it; but my judgment could not be satisfied that there was *clear, decisive proof* of its truth in the *New Testament*. For many years I was favourable to Arianism. Though I could not fix on any single text that appeared decisive of the controversy, yet I thought the N. T. upon the whole favoured the pre-existent scheme. But the more closely I examined the subject, the more dissatisfied I became with my former sentiments; and at length the consideration of the absolute silence of the apostles in their first sermons, on the doctrine of the pre-existence, overpowered my mind. It appeared to me incredible, if the doctrine were true, that they should be silent upon it. Would they not have dwelt with ardour and delight on the condescension of their Lord, in language that could not be misunderstood, if they conceived of him as having assumed human nature for the salvation of mankind? I acknowledge freely that I could dwell with more fervour on the love of Christ, were there sufficient evidence of his having left a state of pre-existent glory from the noble principle of benevolence, to rescue man from sin and death. And so great is the force of my former sentiments and the bias of my feelings, that I even now feel great reluctance to apply the term *man* to our Lord Jesus Christ, though the apostles preached him as a man approved of God. You may recollect my stating my views on the subject a few years ago at Mr. Field's in your presence, when asked by Dr. Parr what I thought of the person of Christ.\* Dr. Parr at the same time argued strongly with you for the Humanitarian scheme, with this salvo, 'I do not say these are my sentiments, but this may be said in favour of them.' . . . . . I much disapprove of the manner in which some Humanitarians speak and write of Arians and Arianism; nor do I see great force in the argument that if Christ was not a man like ourselves he could not be a fit example to us. Upon all schemes, he was placed under very different circumstances from mankind in general. He was conscious of being the Messiah of God, destined to introduce the glorious dispensation of the gospel, and of being the Saviour of the world. The divine communications he received must have given him an elevation of mind to which common men are strangers, and consequently his circumstances were very different from those of men in general."

Throughout life, Mr. Davis relied with unwavering trust on the authority of Christianity as a miraculously-attested revelation of divine truth. Although delighting to look upon nature as a mirror of the wisdom and benevolence of the Creator, the teachings of natural theology were not sufficiently definite to satisfy his heart, and he valued them chiefly as illustrating and confirm-

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\* See mention of the discussion thus originated, in Field's *Life of Parr*, Vol. II. pp. 267, 268.



ing the authoritative lessons of the Scriptures. He rejoiced in the renewed life and beauty of the spring-tide of the year, and felt how awakening are the hopes thus suggested of a revival of our existence after death; but he felt also that such analogies are not to be relied on, and his faith in the promises of the gospel sought and found its main support in the sublime fact of the resurrection of Jesus as the pledge of man's immortality. There were times, indeed, when he yearned for a fuller assurance of its reality than it is possible for evidence to supply. The first record in his journal of the death of one very near and dear to him, contains an expression of that natural wish,—mingled, however, with equally distinct expressions of gratitude and trust. Not very long after his settlement at Coventry, his brother John, who commenced his short career as an army surgeon on the island of Walcheren, whither he was despatched in September, 1809, immediately on passing his examination, and who afterwards served in the Peninsular War under Wellington, returned to England, and, after an attack of malignant fever taken during over-strained attendance upon the sick in hospital at Plymouth, gradually wasted away and died on the 27th of October, 1810, at his father's house at Llwyn. His amiable qualities not only endeared him to his own family, but appear to have attracted the affection and esteem of all with whom he came in immediate contact at home and abroad; his end was as peaceful as his life was faithful and blameless; he calmly passed away, "with his hands folded on his breast." "Thanks be to God that he came home to die, and that he was so resigned to the Divine will. Such a death is highly pleasing to reflect on. O my God! my own turn must soon come; may it be my principal care in life to prepare for death! Is it a sin to wish to have further certainty respecting a future life?" So writes the sorrowing brother. That longed-for certainty appears to have grown with his greater familiarity with scenes of peaceful death; as it is, happily, our common experience that death is the revealer of life.

At the close of the same year, he was called to attend the last illness of his uncle at Evesham. In his journal occurs the following entry:

"Dec. 31st [1810]. I sat up with him all night. He appears very solicitous for my honour and happiness—tells me of my faults. . . . About two o'clock, called me to him and said, 'It was of infinite importance to have our view upon eminent characters, such as Dr. Toulmin, &c.; he has no bad habits, and must have taken great pains with himself. Rev. Robert Gentleman told me that he and a fellow-student agreed to mark each other's imperfections and make them known to each other. The consequence was, that Gentleman had no blemishes as a preacher. Now after calling you I am quite exhausted; I must recruit a little again.' He said the reason he spoke to me was, that he wished me to be perfect. He desired [me], if I preached his funeral sermon,

not to draw his character in too strong colours, but seriously to advise all to live mindful of their end, and be diligent about the work of their salvation. He said he was imperfect in many things. He seemed more attentive to my happiness than his own illness.

"Jan. 3rd [1811]. He walked, supported by me, to the window to see the snow falling; and, after returning to his chair, related that Christie was with Dr. Priestley about two days before he died; the Dr., looking through the window on the snow falling, said, 'Why, surely this is too beautiful a world to be destroyed; it will be renovated.' Said my uncle upon this, 'Why not the habitation of the just here as well as somewhere else?' Mr. Scot, the landlord, came to ask how he was. He said, 'I shall be here but a short time; I am just going to rest, and a happy rest too. I am a frail, weak, sinful mortal; from God's mercies are my hope and dependence. He is the great Origin of all power and goodness through the creation.'"

He died on the 7th of January, and his funeral sermon was preached on the following Sunday, the 13th, by Dr. Toulmin. An obituary notice was sent by his nephew to the *Monthly Repository* for April, 1811, with considerable extracts from that discourse. His brother, Mr. Davis, of Castle Howell, writing to his son at Coventry the following month, sends these lines:

"His philosophic, pious mind,  
On storms still calm, in death resign'd,  
From dangers flown, enjoys above  
His native element of love."

Mr. Davis's visits to Evesham were not all of a mournful character: his uncle's connection with that place led to an intimacy which was the crowning blessing of his life, and on the 19th of September, 1811, he married Elizabeth, daughter of Mr. Anthony New, wool-stapler.

At this period, both before and after he left Wales, Mr. Davis for several years devoted a considerable portion of his time to the translation into his native language of Dr. Thomas Coke's *Scripture Commentary*. Dr. Coke was an eminent Wesleyan missionary, who, having been superintendent of the London district, and afterwards having made as many as nine missionary voyages to America, was found dead in his cabin as he was sailing for Ceylon. Besides some other works, he published in 1803 "*A Commentary on the Old and New Testaments*," in 6 vols. 4to. - This is characterized as a sensibly written work, but neither critical nor very profound, and is said by Dr. Adam Clark to be mainly derived from Doddridge.\* Although the relation in which the translator stood to the author was simply of a business character, it is a pleasing sign of no little catholicity of feeling that the task should have been committed to a Unitarian.

During Mr. Davis's ministry at Coventry, the aid of the press

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\* T. Austin Allibone's *Critical Dictionary of Eng. Literature*, article "Coke, Thomas, LL.D., 1747—1814."



was called in to defend the fundamental doctrines of Unitarianism, in a "Review of 'The Outlines or Substance of a Sermon, twice delivered at Vicar-Lane Chapel, Coventry, by John Eagleton,' and entitled, 'Jesus Christ the Mighty God,'"—a pamphlet anonymously published in 1817, and having as a motto on its title-page Acts xvii. 10, "And searched the Scriptures daily, whether those things were so." The substance of the pamphlet shews that the author had been long accustomed to follow the Berean example. The dogmatism and errors of Mr. Eagleton are ably dealt with, and his "endeavours to establish the Deity of Jesus of Nazareth by the titles which he takes, the works which he performs, and the worship which he receives," refuted with equal success under the three several heads thus marked out. One or two paragraphs (pp. 24, 25) may be taken as containing a lesson of direct truthfulness which is unhappily still needed.

"In this controversy nothing can be more unfair, on the part of our opponents, than to invent the notion of a double nature in Jesus Christ. We purposely employ the word *invent*, because it cannot be even plausibly alleged that a text exists in which a twofold nature is *declared*. It is a fiction and a subterfuge, by means of which the Trinitarian, when strongly pressed by passages too clear to be mistaken, too authoritative to be resisted, flees to the citadel of mental reservation. Some of the heathen philosophers, and in imitation of them some of the Christian fathers, had two sets of doctrines,—one, which they call *esoteric*, or private, for the use of a select and intelligent few,—and another, which they styled *exoteric*, or public, for the benefit of the multitude. Hence they could easily think with the wise and speak with the vulgar. Pure Christianity is a stranger to such distinctions, to all such reserve and management. When our Lord says, 'I must work the work of Him who sent me'\* into the world, he speaks without the least disguise, and his meaning is complete; he asserts unequivocally his subordination to God his Father, and does not tell his hearers that this is the language merely of his human nature, or, in other words, that he is at once subordinate and equal to the Father. So, when he solemnly observes, in regard to the season of final judgment, 'Of that day and hour knoweth no man, no, not the angels who are in heaven, *neither* the Son, but the Father,† his expressions are not those of a Jesuit, who intends to conceal what he deems it unsafe to disclose, and who therefore chooses a phraseology which suits his object. To the perspicuity and force of this declaration of our Saviour's nothing can be added. He is ignorant, not relatively, but absolutely, of the period of the event described."

"According to what is deemed the *orthodox* belief, Jesus has *two* natures in *one* person. If the professors of this creed, however, speak of him sometimes as a human being and at other times as a God, they in effect divide him into two persons, and thus destroy the orthodoxy of their system. We see not how this objection can be evaded; nor are we astonished that such is the self-destructive principle of a system

\* John ix. 4.

† Mark xiii. 32.

which rests on perverted metaphysics, and not on the express declarations and uniform tenor of the Scriptures."

The authorship of this pamphlet was unacknowledged, but it may certainly be attributed to the Rev. John Kentish, of Birmingham, whose exactness, clearness in argument, and critical familiarity with the Scriptures both of the Old and New Testaments, are distinctly traceable. Although printed at Coventry by Mr. Davis, and strictly anonymous, the following note establishes Mr. Kentish's authorship:

"The Woodlands, &c., Feb. 22, 1817.

"Dear Sir,—The remainder of the Review will not occupy so much paper as the portion now sent, and I hope that you will receive it in about a week. I am the more obliged by your candour, as I have drawn up my remarks amidst a multitude of interruptions and distracting engagements.

"Your friendly and proper hints will not be forgotten.

"If I can be useful at Coventry, I will endeavour to visit you. A sense of duty shall then prevail. I shrink from anything like exhibition.

"With our united kind respects, as before, I am, dear Sir, sincerely  
yours,  
JOHN KENTISH."

For several years after his settlement at Coventry, Mr. Davis's life was spent in the successful prosecution of his duties as minister, and blessed in the tranquil happiness of his home. But in 1818, death carried off one of the four children born to him in that city, and discord in his congregation ultimately compelled him to relinquish his charge. Strife between the congregational committee, established at his instance, and the trustees, embittered probably by political antagonism, rose to such a height, that they did not confine their mutual recriminations to written documents. His position between the contending parties, among both of whom he numbered warm personal friends, was such as to destroy not only his peace but his hopes of usefulness, and he determined to remove from Coventry to Evesham, where the Presbyterian congregation was at that time in want of a minister. Into the merits of the dispute which necessitated this change, it would now be difficult, at any rate useless, to enter; let the dead past bury its dead! The nine years of Mr. Davis's ministry at the Great Meeting-house, Coventry, were not unproductive of fruit. Although his too sanguine friends had expected too much from his pulpit services, the congregation increased as much as could have been reasonably expected, and the attendance was more than trebled before he left; he had besides established a vestry library and a Sunday-school, at that time not so generally regarded as a necessary adjunct of a healthy congregation as at present.

Mr. Davis preached his farewell sermon at Coventry on the 20th of June, 1819, and on the following Sunday, June 27th, entered upon his duties as minister at Evesham.



Here he spent the remaining forty years of his life, in uninterrupted harmony with the congregation of which he had the charge for nearly thirty-five years, and in the midst of a circle of friends whose sympathy added not a little to the domestic happiness in which, after the years for toil were over, he peacefully sank to rest. His professional duties were lighter than they had been at Coventry; but in about a year after he was settled in his new home, he added to the morning and afternoon services at Evesham a third, evening service at Alcester. The commencement of these extended labours is thus briefly recorded in his journal: "July 25, 1819. Preached first evening lecture at Alcester with prospect of success." His favourable anticipations were fully realized. For many years he continued to discharge this laborious duty. At the close of his second service, after a few minutes for refreshment, he mounted his hack, protected in inclement weather by impenetrable drab great-coat and leggings, and rode ten miles to Alcester, where his exertions were amply repaid by the interest which a large congregation took in the services so zealously rendered. This was essentially a missionary work; for although there was a fine old chapel, the congregation had dwindled away. The morning services were conducted by Mr. John Hancock, who had once commenced studying for the ministry under the late Rev. Robert Aspland at Hackney, but was found not to possess the requisite intellectual qualifications. With advancing years Mr. Davis found these exertions too great for his strength, and they were of necessity discontinued; and the congregation has now been for many years under the pastoral charge of the Rev. Thomas Warren, of Moreton Hall.

In connection with his labours in behalf of the congregation at Alcester and other kindred objects, Mr. Davis had great satisfaction in exchanging communications with the leaders of Unitarianism and others who like himself were engaged and interested in the cause. Though not frequently drawn out of the circle in which he lived in the Birmingham district, he felt strongly the desirableness of a more widely-extended union, and was warmly interested in the establishment, and to the last a constant supporter, of the British and Foreign Unitarian Association. In his opinions he was essentially what is called a Unitarian of the old school; but neither his sympathy nor his admiration was confined to those whose intellectual convictions were in the main identical with his own. It was always a refreshment and a true pleasure to him to meet his brethren in the ministry of the Birmingham district, among whom, from the first to the last, were friends whom he at once loved and respected. The religious services and the hospitable entertainments in which they habitually meet in sacred and social communion were alike gladly anticipated by him and gratefully remembered. Among the

earliest of his English friends was the Rev. John Kentish, his correspondence with whom dates from almost as early a period as that with Dr. Toulmin, and his respect and esteem for whom was naturally extended to his later colleague and successor as minister of the New-Meeting congregation, the Rev. Samuel Bache. At the annual meeting of the Western Unitarian Society\* held at Gloucester in Oct. 1851, Mr. Davis proposed the health of Mr. Kentish as one of its founders forty-six years before. After adverting in appropriate terms to his biblical knowledge, critical acumen, correct taste, sound judgment, varied learning and utterance, consecrated to the service of religion, and to his voluntary and assiduous devotion to the duties of the ministry, when he might by the bounty of Providence have spent his life in splendid retirement,—and after further speaking of him as most respected by those who knew him best,—Mr. Davis proceeded: “For more than forty years I have had the honour and happiness of his acquaintance, and, if I may without presumption say so much, his *friendship*. Through the varied scenes of life I have received most friendly tokens of his sympathy. In the happy events of my life, which I thank God have not been few, I always had his cordial congratulations. Under family bereavements and afflictions, I had his tender condolence and official services, which were, I need not say, always highly instructive and soothing. If I were to attempt it, I could not do justice to his talents and character, or to the various services he has done to the cause of religion and sacred literature, and to the interests of civil and religious liberty, of which he was always a zealous and a judicious advocate; but were I to say that he is an honour to our denomination, and highly respected by our body as a scholar, an author, a gentleman and a Christian minister,—as a zealous patron of the chief seminary where our ministers are educated, and the encourager of young men educated for the ministry,—I should only say that to which the judgment and feelings of those around me would bear witness. I beg to propose the health of our venerable friend, the Rev. John Kentish, of Birmingham; hoping that as long as God may be pleased to lengthen his already protracted life, he may continue (as he has hitherto done) to enjoy and exemplify the excellence, power and beauty of Christian truth.”

Mr. Davis, in writing to Mr. Kentish on the 3rd December following, had explained that he had not used what appeared to him the too familiar phrase reported, and went on: “I have just been reading with thrilling *interest* and *delight* the letter of S. G. to the author of the Creed of Christendom, in the last Christian Reformer [Dec. 1851]. I never felt greater serenity of mind, or more happy, than last week after reading Mr. J. J. Tayler’s

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\* See report in Christian Reformer, December, 1851.



sermon, in the Christian Aspects, &c., on the Spirit of the Commandments and the Spirit of Life, especially towards the close of it, where he recommends and enforces the duty of connecting the idea of the Divine government and goodness with all we see or enjoy or hope for." Mr. Kentish, in a few days, December 8, cordially reciprocated his expressions of friendship, and thus adverted to the topic opened in the last extract: "I am delighted, but not surprised, by the interest which you express in reading S. G.'s letter, &c. I wish that it may meet with extensive approbation. It is highly calculated for usefulness.

"At the end of a pretty long life, it is natural enough to cast a glance over public scenes and duties in which we have been engaged. It were too much not to admit that in some particulars we might wish for opportunities of retracing our steps, of modifying our opinions and measures. In respect, however, of nearly all the views which I have been led to take of *truth*, and of the efforts which they have dictated, I believe that I am right, and I feel conscious of sincerity."

In little more than a year and a quarter from this time, Mr. Davis was paying from the pulpit a tribute of respect to the memory of his venerable friend from the most appropriate words, "The memory of the just is blessed."

Of family bereavements and afflictions Mr. Davis had his full share, and felt deeply the value of sympathy from those who with himself rested in the consolations of the Christian faith. These private griefs may here be only partially touched upon. The very mention of a life of fourscore years is enough to tell a tale of many sorrows. And Mr. Davis not only survived almost all the friends of his earlier years, but many who in the order of nature might have been expected to survive him. Of eleven children, the fruit of his marriage, he lost six in various stages of infancy and youth. Of the eldest of these, a boy of most engaging disposition and of great promise, who died at the age of twelve, he sent an obituary notice to the Christian Reformer for 1828, where, in the fulness of a sorrowing father's love, he records the living virtues and the happy death of his heart's treasure, ever after a treasure in heaven, if possible nearer than ever to his heart.

The year before, he had received for the last time his father's blessing, and in his journal writes that he "had the melancholy satisfaction to watch his dying pillow the last night he lived. . . . A little after two o'clock in the afternoon of the 3rd of July, 1827, he gently breathed his last, in the 83rd year of his age, with his hand folded in mine, a posture he was always pleased with. Thus my revered father finished his earthly course beloved and honoured by thousands. His memory is blessed. The funeral took place on Saturday, 7th of July." While the bier rested at the door, a few words were spoken; "my father's hymn,

‘Dy heddwch, Iôr, a gwel’d dy wedd,  
Yw’m cysur mwyaf hyd y bedd,’\*

was sung and prayer offered; it was then taken down to the meeting-house at Llwynrhydowen, where, after another of my father’s hymns,

‘Nid ofnaf, er bod brenin braw,  
A’i arf annelog yn ei law,’†

reading of the Scriptures and prayer, the Rev. David Jones, tutor, preached from 1 Pet. i. 7, 8. The meeting was crowded, and the court before the meeting, as well as the high road between them and the inn. There were above a thousand people in the congregation, some say fifteen hundred. The numerous assembly then moved in slow and solemn procession over the hill, a distance of four miles, to Llanwenog churchyard, some on horseback but many more on foot, the corpse being carried by four persons alternately on a bier, according to the friendly and feeling custom of the country, which my father approved of rather than to have a hearse. The good people in Wales consider it a gratification to their feelings and a token of respect to attend the remains of a departed friend to the grave. The church was very full, and the numerous assembly discovered by the solemnity of their manner that they considered it to be the funeral of no common man.” The high estimation and general respect in which the bard of Gastell-Hywel was held, is indicated by the long subscription-list appended to “Telyn Dewi,” the collected edition of his poems, published in 1824, which contains nearly a thousand names, considerably upwards of a hundred being marked as pupils of the author, among them the late Mr. Lewis Loyd (the father of Lord Overstone) and his brother, Mr. Edward Loyd, formerly of Manchester.

As long as his parents lived, Mr. Davis with true filial piety paid them frequent visits in Wales, and thus kept up throughout life that warm mutual attachment between himself and his native district which made his removal to England so difficult. After their decease, those visits were naturally somewhat less frequent. His nephew, Mr. Benjamin Evans, of Newcastle Emlyn, writes, “Your dear father’s visits to Wales were about once every two years, and were always, I assure you, looked forward to with great interest by hundreds of people in the neighbourhood. He was held in so much respect, not only by persons of his own denomination, but of others as well, that whenever he was announced to preach in the neighbourhood the chapel, and very often the chapel-yard, would be crammed with hearers.” A remarkable instance of the zeal of his countrymen is recorded in his journal for July, 1823, when he writes that he preached “twice at the meeting of ministers at Llwyn, on Wednesday afternoon, July 22nd, and on Thurs-

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\* Telyn Dewi, p. 142.

† Ibid, p. 140.



day morning, July 23rd, to a crowded congregation, hundreds without doors, and though it rained heavy showers they stood their ground, and heard three sermons successively with great attention." At another period he mentions that when he preached at the little chapel at Cwrtnewydd, he had the friendly offer of the Baptist meeting-house. On more than one occasion he records the pleasure with which he presided over gatherings of the Carmarthen students at the time of the College examinations, when a most kind and liberal spirit prevailed between the Calvinists and the Unitarians.

Two of the sermons which he preached in the course of his visits to Wales were published under the subjoined titles: "Cyfarwyddiadau ac Annogaethau i chwilio'r Ysgrythurau Sanctaidd, mewn Pregeth, a draethwyd yng Nghalltyplacca, yn swydd Ceredigion, mewn Cyfarfod o Weinidogion, Mai 6ed, 1832;" "Peryglon a Dyledswyddau Bywyd: Pregeth yn Angladd Benjamin Jones, o Goedlannau Fach, Mehefin 26, 1835, yr hwn a Foddodd yn y Mor yn Ddisymmwth, ac yn Angladd Mary James, Blaencwm, Mehefin 30, 1848." The following are the titles of his published English sermons: "Serious Admonition to the Young,\* on the great Duty of remembering their Creator: in a Discourse delivered at the Presbyterian Chapel, Oat Street, Evesham, on the 5th of January, 1834;" "A Sermon on the Season of Spring," delivered in the same place on Sunday, the 18th of May, 1834; "On Public Worship and the Unity of God: Two Sermons preached at the Chapel in Manchester Place, Cheltenham, formerly belonging to the Society of Friends, on occasion of the said Chapel being opened for the Worship of the One God the Father, through Jesus Christ." Mr. Davis had from the first taken a deep interest in the origin and growth of the congregation whose temporary place of worship he was called to open; and for many years his heart was gladdened by occasional intercourse with Mr. Thomas Furber, in whose home the church took its rise, and who gathered round him the other earnest friends whose zeal co-operated with his own in the successful revival of Unitarianism in Cheltenham.

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\* Republished in June 1856, with the following dedication: "Grateful for twenty-two years addition to his life, since the first edition of this plain Sermon appeared, dedicated to his children, their cousins, and the younger branches of the congregation he then served; and his own children and their cousins having since been blessed with many sons and daughters, the author is induced to give another edition (the first being out of print) as a memorial to them, though it may be but a fanciful thought, of his having once existed, and as a token of the deep and affectionate interest he now feels in their well-being, and, as he believes, will continue to feel after death, when removed to the land of spirits.

"And, as they will never hear his voice from the pulpit from which he spoke for fifty-five years, he feels strongly disposed to inscribe this edition to his grandchildren, and to their cousins of the same generation, with the most earnest prayer that they all may be partakers of the blessedness of those who remember their Creator in the days of their youth."

At length the full time came for him to lay down the charge he had so long sustained. His strength was no longer equal to the constant and regular performance of the duties of the pulpit, and on July 17, 1853, he sent in the following resignation :

“To the Congregation of Protestant Dissenters assembling for public worship in the Oat-Street Chapel, Evesham, commonly called Presbyterian.

“My Christian Friends,—Having been with you about four-and-thirty years, and now feeling the infirmities of age fast coming upon me, I beg to inform you that I shall resign the ministry among you at Lady-day next, that you may have an opportunity in the mean time of looking out for a successor, who I pray may be abundantly successful in promoting among you the truth as it is in Jesus, and building you up in the Christian temper and life. Grateful for the harmony which has subsisted among us for so many years, and for many marks of kindness and candour which I have experienced from you all, I remain, with the warmest good wishes for your temporal and eternal happiness,

“Your faithful Friend,

“TIMOTHY DAVIS.”

The spirit in which minister and people were united, will be best shewn by the reply to the above letter of resignation sent to Mr. Davis by the congregation, being a copy of minute on their book.

“To the Rev. Timothy Davis.

“The Congregation assembling in the Unitarian chapel, Oat Street, Evesham, in accepting your resignation as their Minister at the expiration of thirty-four years, during which time you have faithfully conducted the religious services in this place, desire to express their deep regret for and cordial sympathy in those increasing infirmities incidental to and inseparable from advancing age, and by which alone the long connection of Pastor and People is about to be dissolved. They desire to reciprocate the deepest expression of thankfulness for that harmony and peace that have ever characterized their union, and own with gratitude that Divine Providence which constantly watches over all events, and which, during the vicissitudes of years and the changes of daily life, has blessed the efforts that you have made for their moral and religious welfare. On the approaching termination of the bond that has united them, they cannot refrain from recalling the inroads that have been made upon their small society since your first settlement among them. Only a very few remain of those who welcomed your arrival, and the present congregation are thus called to a remembrance of those whose lives are cherished among them, and whose virtues it should be their duty and delight to emulate and outstrip. They trust, dear Sir, that they may yet long be spared the pleasures to be derived from your counsels and from your life, and that the period that is allotted to you in this world may be cheered by a halo of delightful recollections, and be blessed by the approving smile of their Heavenly Father.

“Signed, on behalf of the Congregation, JOHN NEW, Chairman.

“Evesham, July 24th, 1853.”

Mr. Davis's heart was in his work ; he took delight in leading

the devotions of his people, and in preaching the word to those who had listened to his voice so many years. It cost him, therefore, a painful effort to sever the connection which had thus happily subsisted between him and them. In his journal, written the same day, he says: "In the afternoon, after service, my resignation of the ministry was read to the congregation. I went through the service with considerably more ease and comfort than usual, for which I am very thankful, &c. &c. In coming home from meeting, I could not help shedding many tears upon the occasion of my resignation. I had been twenty-one years preaching before I came to settle at Evesham, having preached my first [sermon] at Llwyn, May 19th, 1799, fifty-four years last May."

When his ministry closed in the following spring, he was gratified by an expression of the attachment of his congregation which was very cheering to his feelings. On the 30th of March, 1854, a social meeting of the congregation was held in the chapel for the purpose of presenting to him a silver tea and coffee service "at the close of his thirty-four years' ministry among them, and in testimony of their esteem and affection." The value of this tribute was increased by the following address, with which Mr. Herbert New accompanied the presentation, and which had been previously adopted by the congregation as expressive of their feelings.

"Oat-Street Meeting-house, Evesham, March 30, 1854.

"Dear Sir,—We address you with feelings of sincere affection while presenting the memorial which records the termination of your ministry during an uninterrupted period of thirty-five years to the congregation assembling within these walls.

"The course of so many years is marked in the remembrance of every one of us by some or many of those events which constitute the great significance of our lives.

"To this place, bringing the remains of our departed ones for the last solemn rite, we have come to acknowledge the hand of a Heavenly Father in our bereavements, and to seek the sanctification of our sorrows in the religion of Jesus; to this place, bringing our infant children to be dedicated to the service of the Lord, we have come to be reminded of our responsibilities and to be inspired with the encouragement of the Christian hope; to this place we have come in the fulness of earthly joy, that the bonds of human love might be knit together and hallowed in the spirit of the heavenly; in this place have we partaken of the commemorative feast of communion; and here also have we heard the word of truth, and been moved by the reasonings 'of righteousness, temperance and judgment to come.' In all these events, on all these occasions, have you, as our faithful Minister, borne your part and fulfilled the sacred offices; and, as we sincerely believe and gratefully testify, with more than usual affection, and with a sympathy far deeper than the merely official relation would inspire. Unto four generations have the blessings of your ministry extended; and the [great]-grandchildren of your first hearers will be privileged to remember the vene-



able form with which the services of this house, its tender associations, our best thoughts and our highest hopes, are indissolubly connected.

“Were our friendly and familiar intercourse to be suspended by the termination of your official ministry, we could not now address you with any other feelings than those of sadness; but you will, we trust, remain long with us to animate our services by your presence in this place and your sympathy in our devotions. That you may for many years to come—amongst us and in the bosom of your own family, to whom our tribute of love and gratitude is not less due than to yourself—enjoy the blessings of health and peace and love, is the sincere prayer of, dear Sir, your affectionate Congregation.

“Signed, JOHN NEW, Chairman.”

Mr. Davis replied as follows:

“My Christian Friends,—I rise with mingled feelings of pleasure and embarrassment to address you upon the present occasion of deep interest to myself: with pleasure to thank you for this handsome present, given by you to me spontaneously and unanimously as a token of esteem and affection, upon the termination of the long period of nearly thirty-five years in your service as your minister, and for your very interesting and affectionate address, which I shall ever value and consider as evidence that the spirit I wished to inculcate has been deeply imbibed by you. I reciprocate all the expressions of Christian affection which it contains; I accept your present in the same kind spirit in which it is presented.

“My embarrassment arises from the delicacy and difficulty in speaking of oneself (with propriety), which I cannot avoid more or less doing upon such an occasion as this. I am not insensible of the imperfect manner in which I have discharged the duties of my office; yet, being conscious that they were earnest and sincere, I cannot say that I thought them totally unworthy of your acknowledgment; but your generosity has gone far beyond any expectations on my part, and it came upon me by surprise.

“It is very gratifying to my feelings to hear that the proposal met with the cheerful and cordial approbation of all of you, and the small subscriptions from cottagers and servants are not among the least esteemed, as they proceeded from the same source of good-will and kind feelings as the larger subscriptions from those in other and better circumstances.

“I most cordially thank you all for your kindness and liberality in giving me this acceptable and valuable testimonial of your regard. I shall remember it with grateful and heartfelt pleasure as long as I live; it cannot be forgotten till my heart shall cease to beat; and it will be to my family a pleasing memorial of my happy connection with you for years to come when I myself am no more. I am particularly obliged to those who first proposed the subject and gave their time and service to carry it into effect; but without your united co-operation they would not have succeeded in accomplishing that which calls for my warm acknowledgments this evening. I am compelled also by my feelings to express my obligations to those who have lately joined us, but have been as generous as if they had been from their youth members of our congregation. It is with emotions of a varied nature, which no lan-

guage can adequately express, that I stand before you at this time. I cannot but feel the absence of your fathers, who first welcomed me to this town, but who are now at rest; I cannot forget their regular attendance upon divine worship, and their many acts of generosity and kindness. Their children, a new generation, sprung up under my ministry, and I cannot but indulge the hope that my humble labours may have in some degree contributed to form that character which enables them now to hold so respectable and useful a position in society: another generation, a third, or rather fourth, is now springing up, in whom we feel a deep interest, and we pray that they may be so judiciously trained up as to perpetuate with honour the names of their fathers in the church, in this town and in other places, for many years to come. I myself am now arrived at an interesting stage in my long and happy life, which in the course of nature must soon come to a close; but *when*, must be left without undue anxiety in the hands of a Wisdom superior to ours, in the hands of a Goodness which hath hitherto never failed.

“In reviewing the past, the first emotion you will naturally conceive is gratitude to a gracious Providence which has favoured me from my youth to this day with so many private and public, domestic and social blessings. The privileges and friends of my youth are subjects of grateful remembrance. The love I owe to the memory of my venerable parents is intense. I commenced preaching when nineteen, very nearly fifty-five years ago, in May 1799, under most encouraging circumstances, and have enjoyed much pleasure in discharging my public duties ever since, with but few Sundays’ interruption from ill health, for so long a period of time. The last very nearly thirty-five years I have happily spent among you, my friends, who have invited me here this evening to receive this mark of your esteem and affection upon dissolving our former connection, which gift I value more than words can express. Joined with this, the recollection of the acquaintance, correspondence, sympathy and friendship of many good and excellent men, some of them much distinguished in their day, which I have enjoyed through life, contributes much to the consolation of my advanced years, in addition to the comforts of home. I knew most of the ministers who have officiated here the last seventy years. I well recollect David Jones, who succeeded Paul Cardale a little before I was born: when I saw him at my father’s house, he had removed from here to Prescott, in Lancashire. My uncle, Benjamin Davis, a very learned and most amiable man, was your minister for twenty years; but no one since Paul Cardale’s time was so long as myself minister of this place. If our departed friends can have any knowledge of what passes in this world, what delight it would give my uncle and other friends connected with this congregation, who have passed from the earth, to witness our present meeting! But excuse this personal feeling. It is time for me to conclude this address. If I were to continue speaking till midnight, no words could fully express my grateful feelings for your kindness. From the fulness of my heart I thank you; and now I bid you farewell with the warmest good wishes for you all, rich and poor, young and old. May the richest blessings of Heaven, a benevolent heart and virtuous life, be your lot through life; peaceful be your end; and may we all meet at last in heaven, not one missing! I feel reluctant to utter the last word, but it cannot be further delayed; I must therefore repeat

the comprehensive, affecting and last word, Farewell! In the language of St. Paul to the Corinthians, 'Finally, brethren, farewell. Be perfect, be of one mind, live in peace, and the God of love and peace shall be with you.' I earnestly and affectionately commend you all, with your present minister, to God and to the word of His grace, which is able to build you up, and give you an inheritance among all them that are sanctified. Honour your minister for his work's sake."

For a few years longer he continued to worship with his former flock, attending on the ministry of his successor, the Rev. J. C. Lunn, and occasionally occupying the pulpit, the duties of which he had discharged so long. In his journal for Feb. 1855, he writes: "My own end must be drawing near. May I be prepared for the solemn change, and meet it with calm resignation and firm confidence in that Divine mercy and goodness experienced through a long life!" Throughout life he was in the habit of writing his most sacred thoughts and feelings on the recurrence of the anniversaries of the opening year, his own birth and marriage, and of the birth and death of his children, uttering freely his gratitude for the mercies he enjoyed, his contrition under the sense of his own imperfections, his aspirations, his trust, his hopes of immortality, and his all-consoling conviction of the certainty of a blessed re-union in life eternal beyond the grave.\* His life here centred in home, and his faith in the love of God and the gospel of Christ filled him with devout and grateful trust that life hereafter would restore the loved and lost in the heavenly home.

At length his venerable form and snowy head was seen no more in its wonted place among his fellow-worshippers. Increasing infirmity confined him to his own fire-side, round which it had ever been his delight to gather familiar friends and join in cheerful converse. In August 1858, he had a serious attack of illness, the result of which was for some time uncertain. In October 1859, he had a slight paralytic seizure which prostrated his strength and affected his articulation. From this attack he never recovered; and kept his bed entirely from the 16th of May 1860, from which date he gradually sank to rest without further pain or disease, and softly breathed his last, without the ruffled movement of a feature, on the 28th of November of the same year, eight days after he had entered on his 81st year. He was attended throughout his last illness by the ceaseless watchfulness of that love which had been the faithful companion of more than forty-nine years of married life, supported and aided by his two unmarried daughters who still blessed his home. His last broken utterances were ever expressions of grateful devotion and trust,

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\* These blended devotional and self-communings, like his journal as a whole, increased in copiousness as he advanced in years, but are too strictly personal and too intimately blended with other interests to admit of extract.



thankfulness for the love which smoothed his pillow, grateful remembrance of the name of Jesus, and, above all and blending with all, gratitude to the all-gracious Father of mercies, and submissiveness to his holy will.

His remains were followed to the grave by a numerous body of gentlemen of various religious denominations, who joined the funeral procession on its way to the Oat-Street chapel, and were deposited by the side of those of his children in the shadow of the house of prayer, the devotions of which he had led so long. The service was most impressively and appropriately conducted by the Rev. J. C. Lunn, who also preached his funeral sermon on the following Sunday. His end was peace!

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PRAYER TO CHRIST IN UNITARIAN WORSHIP.

SIR,

THE criticisms into which I entered at the close of my essay on the "Hymnology of the Christian Church," published in the *Christian Reformer*, have called forth replies. This is what I desired; for not lightly did I take up the subject, nor without intending to discuss it thoroughly, and the present position of the matter gives a hope that it will be fully ventilated, if not also brought to some definite conclusion. A result of this kind I am, I confess, very desirous of; for, as it appears to me, some Unitarians have for years been in danger of insensibly drifting away from the safe old moorings, and it cannot be other than good for them and for us all to see distinctly what direction certain new tendencies are taking. On the personalities contained in the replies I shall be very brief. Intending to give pain to no one, yet aware I might excite certain susceptibilities, I abstained from the mention of names, and, so far as justice to what I considered an imperative duty allowed, avoided, or at least tried to avoid, everything tending to irritate. To what cause my failure is to be ascribed I stop not to inquire. That I have failed I regret; but claiming as I do the right of free speech, I cannot allow that regret to bring the investigation to a premature close. In prosecuting it, I shall willingly forego the easy advantage of retort, the rather that I wish to fix the eyes of writers and readers on the real merits of the case. I have said that I expected and even desired certain replies. One reply given I did not expect. Nevertheless, I welcome my friend Mr. Wright into the field, and more hearty would be my greeting did his volunteer contribution add either novelty or strength to the argument of his associates. Bound in duty to answer his principals, I must beg his pardon if, referring him to what I say in that answer, I pass on with the single remark, that had a testimony been needed to

the general excellence of the "Hymns for the Christian Church and Home," I myself would have gladly supplied one. And here comes into view one of the reasons why I have been led to make a somewhat set and formal attempt to check a tendency to the worship of Christ in our churches, fostered, if not originated, by the collections of hymns on which I have animadverted. Having used Mr. Martineau's volume for many years in the public services of my congregation, I have been pained by the presence in the collection of poems which it would have been idolatrous for me to employ, and by the omission of such hymns in the selections it was my duty to make from Sunday to Sunday. That pain arose mainly from the feeling I could not avoid, that strangers and persons little acquainted with our principles might find in our manual of hymns doctrines and usages contrary to the general tenor of the instructions given from the pulpit; and this danger of my being open to the charge of some inconsistency seemed to me the greater because the hymns, the use of which I deprecate, are the compositions of well-known Trinitarians. Strange to the simple and uninitiated it might seem that Unitarians should sing in their public worship hymns in which language occurred which, beyond a question, was intended by its authors to offer worship to Christ. When therefore, in the natural expansion of our missionary endeavours, it became obvious that our worship would extend beyond the old boundaries, make its way into strata of non-theological thought, and be engaged in by minds with whom religious truth would be the predominant concern, I judged it to be required, as much by a regard to moral simplicity as to doctrinal purity, to carry into effect a long-contemplated plan, by issuing a collection of hymns in which thought and sentiment should be in perfect harmony, and in which the spiritual song should not counteract or modify the teachings of the pulpit. The execution of the plan may bring upon me the imputation of being a theological purist. No matter; imputations incurred in the way of duty I have learnt to disregard; and I take it as an honour to incur reproach for being zealous, aye, even jealous, on behalf of the central truth of the Bible—the strict and proper unity of God, the Maker of the universe and the Father of the Lord Jesus Christ.

In adding to these preliminaries a few words on Mr. Thom's strictures, I begin by correcting an error into which he reports me to have fallen. I referred to his collection under the title of "Chants, Hymns and Anthems." I should have written, "Hymns, Chants and Anthems." But if I was incorrect in placing "Chants" before "Hymns," I cannot think Mr. Thom correct in styling the phrase "Incarnate Word" a "*scriptural* expression." In order to mark his opinion that the expression is scriptural, Mr. Thom prints the word "*scriptural*" in italics. Now a "*scriptural* expression" is an expression found in scripture, such as

“ark of the Covenant,” “New Testament,” “Urim and Thummim;” and the natural and proper way to justify a “scriptural expression” is to give the book, the chapter and the verse, where it may be found. Instead of doing so, Mr. Thom proceeds to construct the expression out of the Gospel of John: “the Word became flesh and dwelt among us.” The utmost, however, he can say is, that the two forms are tantamount; for that they are not identical is too clear to require illustration. That in his under thought Mr. Thom was aware that “Incarnate Word” was not a “scriptural expression,” but an exposition of scriptural expressions, may be inferred from these his words, “When Dr. Beard *expounds* to his people,” &c. (p. 226). If, however, it is allowable to convert the scriptural expressions, “the Word was made flesh,” into the scholastic phrase of “Incarnate Word,” I see no reason why it is not equally a sound process of exegesis to add from the first verse the term “God,” and so construct the orthodox formula in full, namely, “Incarnate God,” for we read that the Word which was made flesh “was God.” However, Mr. Thom disowns a belief in Christ as God. Of course I accept the disavowal; though to Christ as God the phrase was applied by Bishop Heber, its author, and though “Incarnate Word” and “Incarnate God” are equivalents in the schools where they had their birth. For myself, I should, were I tempted to employ such results of hard and dry speculation, not only never fancy I was indulging my taste or gratifying my imagination, but have a lively fear that I was in “the valley of dead bones,” instead of being by the side of

Siloa’s brook that flow’d

Fast by the oracle of God.

Any way, the scholastic form, “Incarnate Word,” not only denotes a different quantity and quality of thought to at least the idea taken by Unitarians of the scriptural form, “the Word was made flesh,” but carries the mind to a sphere of thought altogether dissimilar to what Unitarians judge the scriptural sphere of thought to be, and is in consequence an unfit form for the utterance of Unitarian worship, though by no means unfit to aid in throwing a bridge from the latter over to the former. I will not presume to judge for others, but were I to discover myself invoking, during the solemnities of public worship, the “Incarnate Word,” I should tremble lest my thought was verging more to the *flesh* in “*Incarnate*” than to the divine in “Word,” nor should I be satisfied that the warmth of congregated and venerating hearts might not too readily becloud the distinction between “divinity” and “deity.” Worship to be genuine must be spontaneous and unconscious; but spontaneous and unconscious it cannot be if, during its utterance, it has to say to itself, “This phrase is scholastic in its origin and Trinitarian in its associations, but here and now it is to be understood in a Unitarian



sense." A Hymn-book, like a Liturgy, ought to contain nothing but what is acknowledged by all, and can be simply used by all, inasmuch as both are manuals of "*Common Prayer*." A directly opposite statement is made by Mr. Martineau when he declares, "A Hymn-book which is to meet the wants of all should surely sweep over the whole range of these natural varieties,"—a position which would justify Catholicism as being the sole form of the Christian religion which can "meet the wants of all." Unfortunately, it does more, for it imposes upon a minority things which to them are untrue and repulsive.

Thus brought to Mr. Martineau's reply, I touch the matter in debate in its vital point. That point simply is—Are there not hymns in his collection which, offering prayer to Christ, jeopardize the scriptural doctrine of the Divine Unity? To this their compiler gives an emphatic "No!" The issue thus joined is a simple one. The natural course would have been an investigation of the hymns alleged to contain the danger. Had this step been taken, a matter of fact would have been examined, and in a page or two the reader might have been furnished with the means for a sound decision. Instead of meeting me on this plain and open ground, Mr. Martineau turns aside to things collateral or extraneous, in treating which he ignores the real question and discusses a point I never mooted. The transition is covered by an imputation. I am charged with falsifying the evidence, in these words: "By detaching verses from the text, or (without mark of omission) erasing them for the production of a new context, it is as easy to get false impressions out of poetry as false doctrine out of Scripture. This style of criticism has long ceased to take me by surprise; it will never cease to give me pain. But it is of no public concern, and I leave it with a protest and without a reply" (p. 216). The nature of the charge compels me to examine its grounds. If the charge is true, I am unworthy to discuss this or any other religious subject. If it is untrue, why was it made? What then is the course which I actually pursue? Let the following quotation from my essay (p. 136) answer: "We indicate the following hymns as containing elements which, with our Unitarian faith, it would be idolatrous in us to use, namely, Nos. 202, 208, 209, 211, 212, 234, 239, 246, 255, 256, 328, 412, 469, 475, 500, 504, 569, 641. *We transcribe some of the verses.*" Surely here is an exact specification of the evidence. The documents are indicated and numbered. The documents are accessible to most readers of the essay. They have only to turn to the volume to be able to judge for themselves whether or not there exist solid grounds for the fear I express. Could a more open or proper way have been followed? It is true I might have quoted all the hymns specified, *in extenso*; but you, Mr. Editor, might have objected, and with a view to that possibility I transcribed *some of the verses*. In employing those

words which I have underlined, I "gave a mark of omission," if ever a mark of omission was given; while in giving the numbers of the hymns I afforded every one an opportunity of detecting my falsification, if of falsification I was guilty. That I might have run such a risk of exposure knowingly and voluntarily, may be credited by some; but even they will admit that it was "a bold stroke for" a verdict of condemnation against a brother minister whom I knew to be innocent. But let us look at each hymn which I am accused of garbling. In passing these in review for the purpose of enabling the reader of these pages to decide between me and my accuser, it will be convenient to advert here and there to the real question under consideration, and ask whether the hymns taken as wholes bear out the allegation I have made of encouraging worship to Christ. Before entering into the matter, I wish to observe that most of the hymns are of Trinitarian authorship. It is certain, then, that they express Trinitarian thought originally. Whether modified or not, do they in Mr. Martineau's collection express Unitarian thought? It is fair to presume that they express Mr. Martineau's caste of Unitarian thought, for he denies that there is "a single piece which compromises it in the least" (p. 216). When, then, a hymn remains unchanged, that hymn expresses Unitarian and Trinitarian thought equally well; and when a hymn has been altered, the degree of alteration measures the degree in which, in the compiler's judgment, the former deviates from the latter. Let it also be premised that a hymn as being sung in Christian worship is a part of that worship. Being a part of worship, it is presumably an act of worship. As an act of worship, it must be taken, unless there is something in it or connected with it which shews it is not an act of worship. In consequence, words expressive of worship are to be strictly construed.

I began the specimens I gave of worship to Christ by quoting the 202nd hymn. It is quoted entire, word for word, as it stands in the book. There can be no garbling here, and here is evidence enough of worship to Christ being encouraged in the collection. Mr. Martineau does not deny that here worship is offered to Christ; but he leaves it to be implied that if here or any where else worship or prayer is offered to Christ, such offering is not incompatible with the acknowledgment of "One Divine Person who, as the hearer and acceptor of prayer, is the proper Object of worship" (p. 216). This I could understand if, like Swedenborg, Mr. Martineau held Christ to be that one Person. I could also see some reason for the statement, did its author, like Origen, hold that some kind of prayer might be made to Christ, who, as the Mediator between God and men, would present our requests to "the one hearer and acceptor of prayer." And possibly something of this kind is what Mr. Martineau does mean. But then it would be well to tell us so, and not to leave

us to grope in the dark. However, prayer such as is offered in hymn 202, could not, in my opinion, be offered without idolatry by any ordinary Unitarian. If, with Paul, I hold that the Mediator is "the *man* Christ Jesus," I could in no way put up requests to him which would imply that he was God, whether the first in rank or the second,—to use the phraseology of Justin Martyr,—since to do so would be to worship as God one whom I acknowledge to be man. I know very well how much of speculation divines have managed to connect with a recognition of One Supreme God. Some recognition of the kind lies at the bottom of avowed forms of Trinitarianism. Call the Father the fountain of Deity, and you may have God the Son and God the Holy Ghost too, in such a way that you are Unitarian so long as you gaze on the fountain-head alone, and Trinitarian if you carry your eye to the source in union with its two streams. Indeed, does not Trinitarianism itself claim the epithet Unitarian with hardly less earnestness than Unitarians themselves? Where, then, is the distinction? Father, Son and Holy Spirit, are acknowledged on both sides. The distinction may be found in our acts unmistakably. Prayer to either of the three is a tacit acknowledgment of the Deity of him to whom it is directed; for prayer is the natural utterance of man's ideal desire toward its proper object, God. If, then, you pray to the Holy Spirit, to you the Holy Spirit is God. If you pray to the Father, to you the Father is God. So if you pray to the Son, to you the Son is God. In this position you have no escape but to own some form of Trinitarianism. The tendency in some quarters at present seems, however, to be toward a dyad or ditheism in which, as with Justin Martyr, there are two divinities, yet only one God in the highest sense, because the Father, as the Father, is superior to the Son. This acknowledgment of two divinities, the one supreme, the other inferior, admits of worship to both, but not prayer in the full and proper sense. Accordingly the doctrine requires some barrier against idolatry, such as may be supplied by a statement or an implication that Christ is prayed to solely as the medium of the Divine bestowals on man. Tried even by this standard, the hymn under consideration cannot be pronounced blameless; for it offers prayer to Christ as if Christ alone were the proper object of prayer. In truth, a Trinitarian hymn is it in virtue of its origin, and a Trinitarian hymn does it still remain,—Trinitarian or Swedenborgian; for certainly it is not Unitarian in any proper or historical sense of the term. Beyond a doubt, the tendency of the hymn is to deify Christ, and that is a tendency which, in my judgment, the Scriptures do not sanction, and which no form of Unitarianism can approve.

The next piece of evidence I put in is the 328th hymn, which I now present to the reader just as it stands in the collection.



*Prayer for guidance.*

- 1 O thou to whose all-searching sight  
The darkness shineth as the light !  
Search, prove my heart ; it pants for thee ;  
O burst these bonds, and set it free !
- 2 If in the darksome wild I stray,  
Be thou my light, be thou my way ;  
No fraud, nor violence I fear,  
Nor foes, O Lord, while thou art near.
- 3 When rising floods my soul o'erflow,  
When sinks my heart in waves of woe ;  
Messiah's trusting mind impart,  
To raise my head, and cheer my heart.
- 4 Saviour ! where'er thy steps I see,  
Dauntless, untired, I'd follow thee !  
O let thy hand support me still,  
And lead me to thy holy hill.
- 5 If rough and thorny be the way,  
My strength proportion to my day ;  
Till toil, and grief, and pain shall cease,  
Where all is calm, and joy, and peace.

If you compare this with the piece as it appears in my essay, you will find the third verse to be omitted. Do I then give the four verses I transcribe as the whole ? No ; my words are, "the following stanzas *from* the 328th hymn" (p. 135). I give the four as a part, and at the same time I tell the reader where he may find what I have omitted. In face of these facts, Mr. Martineau is indignant at my "detaching verses from the text, or (*without mark of omission*) erasing them for the production of a new context." The entire hymn is before us ; let us look at it. The heading is Mr. Martineau's, and that heading describes the hymn as a "prayer," and as a "prayer for guidance." To whom is this acknowledged prayer addressed ? The language admits of two answers : first, to Christ alone ; second, to God and to Christ. The epithets used are "Lord" and "Saviour." The former may denote Jehovah ; the latter must denote Jesus. But as the latter must denote Jesus, so the former may also denote Jesus. If Christ alone is addressed, Christ alone is implicitly owned as God. If Jehovah and Jesus are addressed, then two divinities are implicitly owned. The third verse, it may be argued, implies the supremacy of Jehovah, though such an interpretation is not of necessity. Yielding to the argument, we have a Deity and a Divinity, and so come into view of a new kind of Unitarianism. A monotheism such as this recalls the polytheism of ancient paganism, in which Zeus and Jupiter were supreme over "lords many and gods many."

Having given the numbers of other "hymns as containing elements which with our Unitarian faith it would be idolatrous

in us to use," I add, "We transcribe some of the verses" (p. 136). Here, again, the reader is duly warned. I do not condemn the hymns entire, but speak of them as "containing elements," &c.; and as specimens not so much of the hymns as the "elements," I expressly add, "We transcribe some of the verses." Nevertheless, Mr. Martineau avers that what I did is "without mark of omission." "*Without* mark of omission"? How could marks of omission be more clearly given? However, here is the hymn entire.

*The stilling of the storm.*

- 1 Fear was within the tossing bark,  
When stormy winds grew loud,  
And waves came rolling high and dark,  
And the tall mast was bowed.
- 2 And men stood breathless in their dread,  
And baffled in their skill;  
But One was there, who rose and said  
To the wild sea—"Be still!"
- 3 And the wind ceased,—it ceased!—that word  
Passed through the gloomy sky;  
The troubled billows knew their Lord,  
And fell beneath his eye.
- 4 And slumber settled on the deep,  
And silence on the blast;  
They sank, as flowers that fold to sleep  
When sultry day is past.
- 5 O thou, that in its wildest hour  
Didst rule the tempest's mood,  
Send thy meek spirit forth in power,  
Soft on our souls to brood!
- 6 Thou that didst bow the billow's pride  
Thy mandate to fulfil!  
O speak to passion's raging tide,  
Speak, and say, "*Peace, be still!*"

Of this hymn, I quoted verses five and six. In so doing, do I misrepresent its import? On the contrary, the hymn taken as a whole is more decidedly Trinitarian than those verses make it appear to be. Witness these lines:

The troubled billows knew their Lord,  
And fell beneath his eye.

The words were used by Mrs. Hemans as denoting the Lord of the universe; how they can denote any one else I know not. Yet are they applied in Unitarian worship to one whom the scripture calls "the man Christ Jesus." And the personage here worshiped in being addressed thus—

O thou, that in its wildest hour  
Didst rule the tempest's mood,

is forthwith addressed in prayer—

Thou that didst bow the billow's pride  
Thy mandate to fulfil!  
O speak to passion's raging tide,  
Speak, and say, "Peace, be still!"

In worship and prayer, then, Jesus is here recognized as Lord of the outer world and the inner world, the world of what is called matter and the world of mind. He that is such is God, Almighty God, or our theological phraseology is without distinctive meaning. But not as "Almighty God"—at least not, I may presume, as "the one eternal Spirit"—is Jesus regarded by Mr. Martineau. What follows? That prayer is addressed to one who is not acknowledged to be God in the true and proper sense of the term. I speak not for others, but to me such an act would be an act of idolatry.

The next hymn from which I cite is the 212th in the collection; its author, Bishop Taylor. Here it is in full:

*The cleansing of the temple: "which temple ye are."*

- 1 "Descend to thy Jerusalem, O Lord!"  
Her faithful children cry with one accord;  
Come, ride in triumph on! behold we lay  
Our guilty lusts and proud wills in thy way!
- 2 Thy road is ready, Lord!—thy paths, made straight,  
In longing expectation seem to wait  
The consecration of thy beauteous feet:  
And hark! Hosannas loud thy footsteps greet!
- 3 Welcome, O welcome to our hearts, Lord! here  
Thou hast a temple too, and full as dear  
As that in Sion, and as full of sin:  
How long shall thieves and robbers dwell therein?
- 4 Enter and chase them forth, and cleanse the floor!  
Destroy their strength, that they may never more  
Profane with traffic vile that holy place,  
Which thou hast chosen, there to set thy face.
- 5 And then, if our stiff tongues shall silent be  
In praises of thy finished victory,  
The temple-stones shall cry, and loud repeat  
Hosanna! and thy glorious footsteps greet!

In omitting verses one and two, have I, to borrow a phrase from the law courts, "cooked the evidence"? The only effect of prefixing those verses is to make it more clear that the being addressed is Christ. In scripture, the human heart is said to be "the temple of God" (1 Cor. iii. 16). Here Christ is addressed as having a temple in human hearts. This temple he is entreated to cleanse of thieves and robbers, that they may never more

Profane with traffic vile that holy place,  
Which thou hast chosen, there to set thy face;



the very act ascribed in the Old Testament to "the Lord God of Israel" (1 Kings viii.) being here ascribed in nearly the same language to Christ. That ascription originally forms part of an act of adoration of the most solemn nature. What, then, but an act of worship is there in the words as used in the hymn? What else did Bishop Taylor intend? What else could any bystander, familiar with the Bible, take the words as denoting? And by what "canon of interpretation" can this and the former hymn be exempted from compromising the doctrine of the Divine Unity, as that doctrine is commonly understood by Unitarians? You have here either Swedenborgianism or Ditheism. In other words, you either confound Jehovah and Jesus, or you make two divinities, and that without distinguishing between them on the ground of the one being superior to the other. But to acknowledge two Gods is to deny God. A worship which has two Supremes is not only senseless but atheistic. But I know that Mr. Martineau would disclaim such consequences (p. 216), you reply. I must say that I am not so well acquainted with Mr. Martineau's mind as you suppose. Here I am compelled to own

*Davus sum non Œdipus.*

But what have I to do with consequences as possibly disowned by Mr. Martineau? If the consequences I mention logically ensue from words and deeds sanctioned by him, it is he that is answerable, not I. The proper way to deal with me is to shew that the alleged consequences are not the logical consequences. And as a challenge on this point, I here explicitly declare that, in the case before us now, I have not cited a part as if I had cited the whole, and that both the part and the whole contain a prayer to Christ which implicates the Deity of Christ.

Then come two verses from the 246th hymn, which as a whole stands in the collection thus:

*The light of the world.*

- 1 The heavens declare thy glory, Lord!  
In every star thy wisdom shines;  
But when our eyes behold thy word,  
We read thy name in fairer lines.
- 2 Sun, moon, and stars convey thy praise  
Round the whole earth, and never stand;  
So, when thy truth began its race,  
It touched and glanced on every land.
- 3 Nor shall thy spreading gospel rest,  
Till through the world thy truth has run;  
Till Christ hath all the nations blest  
Which see the light, or feel the sun.
- 4 Great Sun of righteousness, arise!  
Bless the dark world with heavenly light;  
Thy gospel makes the simple wise,  
Thy laws are pure, thy judgments right.

- 5 Thy noblest wonders, Lord, we view,  
In souls renewed and sins forgiven;  
O cleanse my sins, my soul renew,  
And make thy word my guide to heaven.

The composition is a lyric poem addressed to "The light of the world." The words are those in which Christ describes himself in John viii. 12. The hymn, then, speaks to Christ. And doubtless when it was composed by Dr. Watts, Christ was regarded as God by its author. Here, then, Christ is worshiped in diction borrowed from the 19th Psalm, and accordingly he is adored as the creator and supporter of the universe, as well as the light of man's soul and the source of his salvation. The language used can, when taken as a whole, be used to no one but Almighty God. Once more, then, the whole speaks more in my favour than the part I quoted. But let us look at the part, and let us allow that verses one, two and three are addressed to God, and verses four and five to Christ. The former is an act of adoration. What is the latter? The last line of the fourth verse recalls the 19th Psalm, of which the whole is a poetical version, and so goes to identify Jesus with Jehovah; and the two closing lines of the fifth verse is an emphatic prayer, an emphatic prayer to Christ. What more need be said? Indirectly, Mr. Martineau pleads an excuse under the cover of an apostrophe. Let this, then, be an apostrophe; nevertheless, it is an apostrophe accompanied by a prayer. If, as Mr. Martineau truly says, "the error lay in the things said, not in the mode of saying," what more "false predicates" can be "attached" to an apostrophe to Christ than such as involve an express prayer addressed to him? For myself, I should here find those "false predicates" which "set the mischief a-going" (p. 223). How, then, are they used by Mr. Martineau? I know not, except it is under the shelter of a new definition of prayer given by him: "Whether, under the grammatical form of direct address, there is or is not *prayer*, depends entirely on the presumed presence or absence of the higher being addressed. As all Unitarians believe Christ to have passed from this world and to be in another, they are precisely the persons in whom apostrophe can never be confounded with prayer" (p. 224). If I understand the canon, prayer depends on local change. If I address Christ supposing him to be near me, that is prayer. If I address Christ supposing him to be at a distance, that is an apostrophe. What is true of Christ is true of course of any other "higher being." When, then, Lot addressed the two angels in Sodom, he offered prayer, for they were present; and when Mr. Martineau apostrophizes any of "the hierarchy which conducts us across the awful space from our own poor level to the King of saints" (p. 217), he performs an act of prayer, for they are present, since they "conduct" him; and if he also addresses God, he does not perform an act of prayer, since God is so absent that conductors

are desirable, if not necessary. It is true that immediately after he intimates that he has to speak to them ("immortal natures") "across the gulf" and "though we know them beyond reach;" so that one moment the intermediate hierarchy is near and at another it is remote;—but with such an inconsistency I have nothing to do except to mark it. A similar inconsistency appears when the world in which Jesus is represented as being is in another part (p. 216) described, not as distant, but as "right in front of our faith and absent only from sight." Now since in apostrophe the faculty that is active is not sight but faith, that is, the eye of the mind, Christ while in the other world is "right in front of" our apprehension. Accordingly, on Mr. Martineau's own doctrine, apostrophe to him is prayer. The great gulf, however, thus recognized as existing between this state of being and that, seems to me equally unphilosophical and unscriptural. With Paul, to be absent in thought from the body was to be present in thought with the Lord (Col. ii. 5); and certainly mental presence as between Christ and his disciples is implied in the hymns I have placed before the reader, for Christ is spoken to as hearing what is said and as able and willing to grant the entreaties made. Here, indeed, lies the essence of the matter, namely, in the hearing of the request and the will and power to grant it on the part of the hearer. This it is which converts a poetical figure into an act of religion. It is also this which is the ground of such entreaties as I have indicated; for never would they be made were those who make them impressed at the moment with the feeling that, like Baal, the being they invoked was deaf or distant (1 Kings xviii. 27); since much as men may like poetry, and willing as some may be to introduce poetic licences into the services of religion, very few, if any, would like to feel that in any office of public worship they were uttering mere poetry in the guise of religion. How strange, how painful, for the worshiper to have to correct himself while engaged in psalmody, by saying, "This sounds like prayer, and prayer its author meant it to be; to me, however, it is simple poetry. Christ is absent in another world, and in consequence mine is a position of exceptional freedom." For myself, I do not think that conduct of this kind will do anything to lessen the alleged "jealous isolation from the warm life of Christendom." All "warm life" has truth for its essence; and prayers which are prayers only in seeming may chill but can never kindle. It is simply

*Ex fumo dare lucem.*

Nor do you widen the circle of your religious sympathy by adding even one to the number of your religious practices. The simpler your religious truths and observances, the ampler is the space covered by your spirit, and the larger the host of brethren you embrace. In confirmation of this remark, I introduce a



passage from Dr. Lardner,\* whose spirit was truly catholic: "Some will bring into their prayers their own particular notions about the fall of Adam and its consequences, original sin, the corruption of human nature, the incomprehensible order of divine decrees, election, grace and other points. Others, and possibly the same persons, at other times, will introduce their particular system of the Trinity or the person of Christ and his transactions. But public prayer should be such as all Christians can join in. We are not in our prayers to strive to impose our own notions upon others, or to exclude any Christians from joining in the addresses we present to God. A minister in his public prayers is to offer up common requests and praises, the unfeigned devotions of the assembly, Public prayers are not to be Lutheran, nor Calvinistical, nor Arminian, but Christian and scriptural. There should be in them neither Arianism nor Nicenism. How contrary to the Christian and apostolical rule to offer petitions, or make declarations in prayer, to which a sincere Christian cannot assent, or about which he has doubts and scruples."

In the "formless and empty blank" which Mr. Martineau implies as existing "beyond and between us and our religion" (p. 216), and which he fills up with "faces of silent appeal to our gratitude and veneration" (p. 216),—in this blank, recognized as a fact, may possibly be found the reason why Mr. Martineau pleads for the use of apostrophe in "psalms, hymns and spiritual songs." To judge by his language, heaven is a place to him, a very distant place, and God dwelling there is afar off from our spirits, and can be effectually approached only by intermediate beings. Were not the words under my eye which give this representation, I certainly should not have supposed it possible for such a view to be entertained by him. However, if God is to him "beyond a formless and empty blank," he may well desire a celestial hierarchy to fill up the chasm, and such a hierarchy he may find either in the angels and archangels of that Hebrewism which he seems to slight, or, in a yet fuller and more systematic form, in the calendar of Catholic saints, toward the acknowledgment and worship of which his doctrine seems to me to incline. For myself, I prefer that biblical view of God and man which is given in these passages:

Jehovah is nigh unto all them that call upon him,

To all that call upon him in truth;

He will fulfil the desire of them that fear him,

He also will hear their cry and will save them. (Ps. cxlv.)

Jehovah is nigh unto them that are of a broken heart,

And saveth such as be of a contrite spirit.

Jehovah redeemeth the soul of his servants,

And none of them that trust in him shall be desolate. (Ps. xxxiv.)

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\* Works, 8vo ed., 1827, Vol. IX. p. 423.

Like as a father pitieth his children,  
 So Jehovah pitieth them that fear him,  
 For he knoweth our frame,  
 He remembereth that we are dust. (Ps. ciii.)

Can a woman forget her sucking child,  
 So as not to have pity on the son of her womb?  
 Should they forget, I will never forget thee;  
 Lo! I have graven thee on the palms of my hands. (Is. xlix.)

God is not far from any one of us; for in him we live and move and have our being; as certain also of your own poets have said, For we are also his offspring. (Acts xvii.)

It is one great purpose of Christ to bring his disciples near to God. For this purpose he makes the ever-present God known to them as a Father, and such a Father as is faintly yet gloriously imaged in himself as the Son. Whoever has in his secret thought and worship made that view his own, and whoever in consequence lives ever in communion with his Heavenly Father, can well spare that "divine society which to us prevents the Father of spirits being alone,"—as if God alone with man's soul were not the highest blessing and the purest and fullest joy of which we are capable. As in all cases, so in the present, religious error comes of inadequate and poor ideas of God. He that truly adores and serves the Father of Jesus as he is shewn forth by and in Jesus, has no occasion to worship Jesus, whether for light, strength or solace.

Not inappropriately may the next hymn (442) appear in the midst of these remarks, so well does it describe prayer, and so clearly does it shew that prayer acknowledges the Deity of him to whom it is directed.

*What is prayer?*

Prayer is the soul's sincere desire,  
 Uttered or unexpressed;  
 The motion of a hidden fire  
 That trembles in the breast.  
 Prayer is the burden of a sigh,  
 The falling of a tear,  
 The upward glancing of an eye,  
 When none but God is near.  
 Prayer is the simplest form of speech  
 That infant lips can try;  
 Prayer the sublimest strains that reach  
 The majesty on high.  
 Prayer is the Christian's vital breath,  
 The Christian's native air;  
 His watchword in the hour of death;  
 He enters heaven with prayer.  
 Prayer is the contrite sinner's voice,  
 Returning from his ways;  
 While angels in their songs rejoice,  
 And cry, "Behold, he prays!"

O thou, by whom we come to God,  
The life, the truth, the way!  
The path of prayer thyself has trod;  
Lord! teach us how to pray.

The last verse was quoted by me in my essay. Does the addition of the others convict me of "getting a false impression"? The last verse is a prayer to Christ, and the other verses shew that prayer is an act of adoration—the very bloom and fruit of a religious soul in communion with its Maker; the outcome of its gratitude and trust, the outcry of its need; its appeal for aid to One who alone can aid man in sorrow, sin and death. You do more than call; you practically, profoundly and vividly own Him as your God to whom you put up a homage such as this.

The 641st hymn is the last, some verses of which I professed to quote.

*The widow of Nain.*

- 1 Wake not, O mother, sounds of lamentation!  
Weep not, O widow! weep not hopelessly!  
Strong is his arm, the bringer of salvation;  
Strong is the Word of God to succour thee.
- 2 Bear forth the cold corpse; slowly, slowly bear him:  
Hide his pale features with the sable pall:  
Chide not the sad one wildly weeping near him:  
Widowed and childless, she has lost her all.
- 3 Why pause the mourners? who forbids our weeping?  
Who the dark pomp of sorrow has delayed?—  
"Set down the bier; he is not dead, but sleeping;  
Young man, arise!"—He spake, and was obeyed!
- 4 Change then, O sad one, grief to exultation;  
Worship and fall before Messiah's knee:  
Strong was his arm, the bringer of salvation;  
Strong was the Word of God to succour thee.

The first verse and the last are what I transcribed. In omitting the second and the third, I omitted a mere expansion of the first. The sting lies in the second line of the last verse, and in strictness this is the only line I needed to cite:

Worship and fall before Messiah's knee.

Here is the pith of the whole, and here is conveyed in the way of command an assertion of the right of Christ to worship on the part of his disciples. I stop not to inquire what the word worship meant three or four centuries ago. At present worship signifies the homage due to God, and so acknowledges that he is God to whom it is paid.

Two main points have been under consideration: 1st, Did I strengthen or weaken my position by transcribing some instead of all the verses of the hymns? 2nd, Do those hymns, or do they not, encourage prayer to Christ, and so imperil the doctrine



of the "one God the Father"? I leave the determination with my readers.

But, says Mr. Martineau, I plead for apostrophe. Yes, in express terms it is apostrophe for which Mr. Martineau pleads. But his plea does not cover the ground of his practice. He pleads for apostrophe and employs prayer. Nor need he have taken the trouble to plead for apostrophe. The question of apostrophe or no apostrophe is not the question I raised. He declares, indeed, that I "pronounce all apostrophe to Christ an unscriptural corruption" (p. 219), and that what he pleases to term "the new cry" is, "Beware of apostrophe! eschew the vocative!" To apostrophe I made no objection, as indeed I have none. What I did object to was such an addition to apostrophe as indirectly ascribed qualities or functions to Christ which in Scripture belong exclusively to God. I subjoin proof of what I affirm. On p. 24, I give the following:

*A new Song addressed to the Lamb.*

*1st Choir.*

Thou art worthy to take the book

And to open the seals thereof;

For thou wast slain,

And hast redeemed us to God by thy blood,

Out of every kindred and tongue and people and nation,

And hast made us unto God kings and priests,

And we shall reign on the earth.

*2nd Choir.*

Worthy is the Lamb that was slain

To receive power and riches and wisdom and strength,

And honour and glory and blessing.

*The two Choirs.*

Blessing and honour and glory and power

Be unto Him that sitteth upon the throne,

And unto the Lamb,

For ever and ever.

Amen.

Here surely is an apostrophe? Not one word do I utter in condemnation. I proceed to what I term "The Messiah's Hymn of Praise;" on which I say here, "Christ is introduced, and being introduced *is naturally addressed*" (p. 25). Nor until I come to the hymn which Mr. Martineau declares "is evidently alluded to by Pliny" (p. 222), do I enter my protest in these words: "Though this ode shuts up all 'to the glory of God the Father,' it marks a serious step in the downward direction. *In THE ENTREATY here put up to Christ, THE EVIL has begun*" (p. 27). Surely the statement is clear and explicit. The entreaty is found in words similar to those in Mr. Martineau's Hymn-book, against which I protest: "Jesus Christ, have mercy upon us; have mercy upon us; receive our prayer; have mercy upon us." By no latitude of interpretation, by no law of criticism, can such entreaties be brought within the limits of apostrophe. Yet this is the whole for which Mr. Martineau directly

pleads, though by no means is it the whole that is involved in the numerous words he employs in appealing to taste and sentiment, as if these were the lords paramount on such a theme, and as if, too, he wished to justify my phrase of "æsthetic theologians." However, let apostrophe take the place of prayer in the "Hymns of the Church" and I shall be satisfied, for the mischief I dread will then be effectually prevented.

I am not anxious to maintain that rhetoric corrupted Christian doctrine rather than, as Mr. Martineau asserts, speculation, because I know that the two worked to the same baneful end. Which was first, which second, and which did the greater harm, are questions of small moment; but no impartial person, possessing competent knowledge, will deny that speculation borrowed some of its materials and much of its power from imagination. And while Mr. Martineau refers the shaping of the orthodox doctrine to "unimaginative controversies," he would have gone nearer the ultimate source of corruption had he referred those controversies themselves to rank sentiment, over-heated fancy and impure taste. Both the Gnostic reasonings of the few and the prolific glowings of the many uttered themselves in song as soon as (if not before) they uttered themselves in creeds, and combined too effectually to transmute an ethical and spiritual religion into a compound of hard speculations and impure superstitions. That the spirit of the gospel survived under this oppressive load in the hearts and shone forth in the lives of the simple-minded is certain; with that spirit I desire to sympathize; and my desire is, I think, most likely to be promoted while I labour to arrest similar overshadowing growths in the present day, and penetrating to the centre, there take up a position which enables me, in the spirit of the New Testament, to throw my sympathies over the entire circle of true Christian thought and endeavour.

What is the phase of my religious opinions matters nothing in the present issue; for truth depends not on the position of the speaker. I cannot, however, allow myself to be misunderstood on so grave a subject. I have, then, not spoken directly or indirectly as if I were a "Jew with one prophet more" (p. 224); nor on behalf of "the synagogue which says that Messiah is already come and gone" (p. 225); nor to uphold "a meagre Ebionitism;" nor to renew "the spirit of the old Unitarian protest;" nor "to speculate about him (Christ) where you have no clue;" still less, if possible, "to raise a holy war" for "a doctrinal narrowness," or an "illiberality of sympathy and taste." All these are gratuitous assumptions, little fit to be intruded into an issue which is really an issue of simple fact and simple truth. The fact is the existence of certain hymns in Mr. Martineau's collection. The truth is the doctrine of the one God the Father, as taught by the words and radiated in the life of

his Son Jesus Christ. Between the two I have alleged a detrimental connection. The allegation may be incorrect. Shew that it is incorrect. The discussion ends. Or disprove the fact, and equally you terminate the dispute. But put forward as much extraneous matter as you please, you will not thereby confute my arguments, or arrest what Mr. Martineau terms my "iconoclastic zeal" (p. 216).

"Of doctrine," says Mr. Martineau, "there is no dispute" (p. 219). I have no wish to investigate Mr. Martineau's style of religious thought. It is to the doctrinal tendency of certain lyrics in his collection of hymns that my eye is directed. But I think the general tenor of his reply makes it clear that he places nearly on a level truth and doctrine on the one side, and sentiment and taste on the other. Accordingly, I, who think those paramount and these secondary, stand in his sight in a low and unenviable position in regard to culture. Here, then, is a broad divergence of thought, which is of greater consequence than any particular opinions. The reproach I care not to wipe away. With me it is an honour; for with me "the spirit of Christ" is "the way, the truth and the life," and I cannot but be comforted by the fact that he who was spiritual beauty as well as spiritual light and power declared, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John xviii. 37).

I propose, Mr. Editor, with your permission, to consider in the next number of the *Christian Reformer* the justification of the impeached hymns which Mr. Martineau finds in scripture and in history.

*Manchester, April 18, 1861.*

JOHN R. BEARD.

#### THE PORT ROYALISTS.\*

WE were reluctantly compelled by the press of topics in our last number, the discussion of which would scarcely bear delay, to postpone our concluding remarks on Mr. Beard's sterling work. The same cause will now compel us to abridge considerably the remarks and quotations we had designed to offer. In one point of view, this is less matter of regret, as during the last two months critics of every complexion of faith and taste have elaborately reviewed our author's work, and have, with an unanimity not often seen where religious topics are discussed, pronounced a verdict most favourable to it. One or two of the reviews most

\* Continued from p. 171.



likely to fall under the notice of our readers have anticipated some things we proposed to say, and have extracted the passages we had marked for use.

One characteristic of this book is the sense of proportion, literary and moral, which its author displays. He assigns with a nice discrimination to each of the personages who appear in his work their proper place and size. How just his portraiture of the lesser heroes of the Port Royal! Not one of their claims to regard is passed by, but the reader is spared needless details of second-rate men. The distinctive features of each character are brought out with true artistic skill. We would specify the portrait of Pierre Nicole (II. 160—175), whom Voltaire pronounced "one of the best of the Port Royalist authors," and concerning whose Moral Essays he added, "that they were useful to the human race and would never perish." Undazzled by this and other authorities, Mr. Beard thus calmly weighs the merits of Nicole, and assigns him a much humbler position in the temple of fame:

"The subjects" (viz. of the Moral Essays) "are the moralist's common-places: self-knowledge; human weakness; rash judgments; the fear of God; true greatness; and one among others, which sounds a little more piquant, on the means of profiting by bad sermons. They are treated from the theological and practical, rather than from the philosophical side; with more solidity, good sense, discrimination, than point or eloquence. An able and sincere man cannot write on such topics without saying much that is worthy of remembrance and reflection; and Nicole's style, like his thought, flows on in a clear, strong, unruffled stream. But it is hard to understand Madame de Sévigné's raptures. To a modern reader, much of the 'Moral Essays' appears, it must be confessed, somewhat dull. The critic would pronounce them sound and good, rather than attractive. They are among those books which are always more praised than read. And the Augustinian theology, which of course forms the framework of Nicole's speculations, never appears in a less lovely form than here. In Pascal, its horror is at least made grand by the fire and passion of his soul; the human nature which he displays to us is the nature of a fallen angel, and its misery has something of an epic dignity. But Nicole heaps image upon image, and exhausts all the resources of a cold fancy and, one almost suspects, of a not too warm heart, to express the mean wretchedness of man, and the eternal blackness of his fate. He makes us feel that Jansenism is endurable only when it is the religion of eager wills and tender hearts; that the single excuse for believing in the utter weakness and degradation of men, is the consciousness of a divine ardour to raise them above their woe."—II. 167, 168.

If in his own country Nicole extorted the admiring homage of Voltaire and Madame de Sévigné, a compliment still more to be valued was paid him in England by the translation of portions of his Essays by Boyle and Locke. The former of these two eminent men was (it is believed) the "person of quality" who first

translated the Moral Essays into the English tongue. And Locke translated (presenting the translation in MS. to Margaret, the Countess of Shaftesbury) the three essays on the Existence of a God, on the Weakness of Man, and on Peace. That translation is, we imagine, not generally known, although it has been for more than thirty years in print, having been published in 1828 by Dr. Thomas Hancock.\*

Very interesting is the sketch which our author gives us of the distinguished scholar and ecclesiastical historian, Tillemont. We can quote but a few lines.

"The finer shades of such a character as Tillemont's could be appreciated only by one who lived with him and watched its slow development from day to day. Even so grave and monotonous a thing as Jansenist holiness differs from man to man; and the characteristic variations which are too slight to be embodied in their uneventful lives, or to be preserved upon the printed page, would be plain to the keen insight of love. Perhaps we shall not be wrong in fixing upon a very genuine humility, a shrinking modesty, a prompt self-distrust, as the qualities which form the keynote of Tillemont's character. \* \* \* He hid himself from success,

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\* There is a very curious literary fact connected with this translation. In the essay on the Weakness of Man, Nicole had made use of the presumption of men in choosing a religion for themselves, and thereby falling into all kinds of heresy, as an illustration of human weakness. This did not suit Mr. Locke's ideas; and he was, moreover, unwilling to present a Popish thought like this to the distinguished lady for whose instruction he translated the work. He was by these considerations induced to suppress the original and to interpolate the following words, so admirable in themselves that we could wish they were not tainted with literary fraud. Nicole had said, "There are single questions which the united knowledge of man would never be able fully to resolve." The words in italics which come next are interpolated. "*And what must it then be, when the business is to rectify the mistakes, and silence all the doubts of men of different opinions, and unite all the several churches of Christians into one persuasion, upon grounds of truth and evidence? And yet the supporters of an old usurpation persuade the world, that there is nothing in all this which exceeds their power; to which they have, by force, compelled so many hundred millions to submit, and have severely handled multitudes that have dared but to question it. 'Tis by this terror, and the threats of Hell to boot, upon the least enquiry, the least wavering in this point, that they have held people in subjection. And the Hierarchy of Rome, having found the sweet of dominion over men's consciences, and considered it as an advantage too great to be parted with, hath always thundered against those, that, asserting their just right, have withdrawn from that slavery; and, under the name of Hereticks, hath treated them as rebels. This monstrous presumption (in those who are really persuaded of such a power amongst them) is the product of human weakness; and arises only from this, that man is so far removed from an acquaintance with truth, that he knows not the marks and signs of it. He often forms confused ideas of very clear and plain terms; and this makes, that he can apply them to those airy and glaring notions that dazzle him. All that pleases him becomes evident, and the manner also wherein he maintains it. And having, as it were, consecrated his own fancies, under the title of indubitable verities, clearly held forth by Scripture, (church, or tradition,) he styles from thenceforward all the doubts that offer to rise in his mind, and suffers not himself to reflect on them."* Mr. Boyle's translation is more faithful. In the Dedication, Mr. Locke styles his own version "a new French production in a dress of his own making." This will not defend Mr. Locke's practice. He supplied far more than the dress. He gave the figure and its muscles. Such a departure from literary rectitude in such a man as Locke is a pregnant illustration of "the weakness of man." The reader who wishes to see more on the subject should consult Dr. Hancock's publication (pp. 65—68, and Preface, pp. ix—xii).

and would not read, even at his father's request, the favourable review of the first volume, which appeared in the 'Journal des Savants.' Nothing was so painful to him as a compliment; the only praise which he valued was the assurance that his book was not without a power of practical edification. He was humble to a fault in the reception of criticisms and corrections, and met the jealousies and asperities of rival scholars with anxious gentleness and self-forgetfulness. All the while he was not sure whether the edifice of learning which he was erecting for the Church, might not be an occasion of temptation to the architect. He was afraid that he took too much pleasure in his quiet and laborious life. He found it hard to quit his books even to go to prayer."—II. 182, 183.

Tillemont is one of the great orthodox authorities on the subject of the Council of Nice and the history of the Arians; he was elaborately commended by Du Pin in France and Waterland in this country, and his work on that portion of ecclesiastical history was carefully translated by Dr. Thomas Deacon, the learned but very eccentric non-juror, physician and bishop of Manchester.

The lives of the four bishops who interposed to shield Port Royal from papal and regal violence, are introduced by our author with this remark :

"Public opinion, which is slow to distinguish between minute differences of doctrine, quickly notes contrasts of conduct; and in days when princes of the Church emulated the princes of the world in dissoluteness, it weighed much in favour of Port Royal that every bishop who was suspected of Jansenist leanings was pious, self-denying, poor, a haunter of his diocese, an encourager of sound learning, a relentless foe to ecclesiastical abuse."—II. 191.

Of the four prelates, the character of M. Pavillon, the Bishop of Alet, raises perhaps the warmest admiration. Here are some traits of his self-denial and heroic beneficence :

"Walking through the town, he saw a poor man in the agonies of death lying on a wretched heap of straw, and ordered one of his attendants to fetch a bed. The reply was, that they had not had time to procure the necessary furniture, and that the Bishop's own household had hardly beds to lie on. 'Then fetch,' rejoined M. d'Alet, 'the mattress of my own bed, for I cannot leave this poor wretch in the state in which I see him.' So when his share of his father's property came to him, and his near relations not only entertained, but expressed the hope, that, using the income as he pleased, he would reserve the principal for the benefit of his family, he answered only by sending orders to Paris to dispose of the whole, and applying the proceeds, no less than 40,000 crowns, to the relief of his people in a year of famine. Nor was his charity bounded by his own diocese. When the plague was raging in Toulouse, he sent to the sufferers not only a considerable pecuniary gift, but a large diamond, which he had inherited from his mother, and which had hitherto been used to adorn the Host. His own clothes were in tatters from very age; and he denied himself even necessary books. His Bible was worn out with use; and when some friends remonstrated



with him on the state of his breviary, which would hardly hold together, 'It is true,' he replied; 'but a new breviary would be worth at least fourteen or fifteen livres, and in the meantime some poor man might perhaps want a blanket. I had rather that the poor man had the preference, and I still use my old breviary.'

"In 1651 the plague broke out in Languedoc. At the first news, the bishop set out for the village where the sickness had begun; devoted all his time and strength to raise the courage, and supply the wants, of the sick; and never left the district till the malady had spent its force. The inhabitants of Alet selfishly complained of his conduct, and expressed their fears that he would bring the infection to them: he silenced them by threatening to take up his permanent abode in the afflicted part of his diocese. Need it be said that his example was as contagious as the plague, and that many of the curés died manfully at their post? So, on another occasion, sickness, the result of famine, broke out in Capsir, a little district high up in the Pyrenees, on the very frontier of Spain. The ignorant people imagined that it had been caused by sorcery; a wise man of Carcassone was sent for, who, having been promised a reward of a hundred crowns, selected from the inhabitants of five parishes thirty-two women whom he accused of witchcraft. The popular excitement was great; the magistrate of the district shared, or at least did not attempt to stem it; the unhappy women were thrown into prison, and the only question was as to the severity of their punishment. The curés, in despair, applied to the rural dean; and he, in hot haste, sent for the Bishop. It was winter, and the snow fell thickly; and M. d'Alet, when he arrived at the foot of the mountain, was warned by those who were accustomed to the route that it was impossible to proceed. But life was at stake, and he went on. After a time even the guide turned back; but the rural dean knew the country, and, accompanied by him, and by two stout servants, the Bishop still pressed forward. During the two first days, when they were on horseback, they only accomplished four leagues; on the third they were obliged to proceed on foot, and occupied nearly the whole day in struggling through three miles. The Bishop's reward was, that he was not too late. The universal reverence in which he was held disposed the inhabitants to hear him; a few stern words of common sense brought the impostor to his knees, and after a full confession, he was handed over to the civil authorities for punishment."—II. 222—224.

It is well to familiarize ourselves with narratives like these. They teach us the sublime moral power of the gospel, and at the same time they read us a lesson (and in so doing perhaps administer a rebuke) of charity, by shewing us how noble are the lives and characters of some men whose professed faith was in our estimation inferior in purity to our own. Tested, not by their creed, but by their lives, men censured as superstitious or heretical sometimes approve themselves to our moral sense as examples of the most self-denying and beneficent goodness.

The ruthless persecution to which the Port Royalists and all the Jansenist party were exposed, exhibits in its naked deformity the genius of the Romish Church. That Church has its natural and consistent representatives and exponents in the members of

the Society of Jesus. Compared with the Jesuits, where shall we find a body of men less scrupulous, more unrelenting? Truth, honour, humanity, are by these bold, bad men all struck down when they stand in the way of the interests of their Church. Here is a portrait of a Jesuit drawn by our author; it is that of Le Tellier, whose work it was to strike the last deadly blows at the institution of Port Royal.

“He was a Jesuit of the narrowest, hardest, most fanatical type; whose whole soul was bound up in the triumph of the society. He never turned aside for a single hour from the pursuit of his objects. He despised intrigue when he could use force; and went straight to his mark, heedless of what he trampled upon by the way. And yet, when need was, he could be profoundly false; and laughed at his promises when it was no longer his interest to keep them. He rejoiced in ‘iron health, and an iron heart;’ had neither relations nor friends; and was feared, if not hated by his comrades of the society. It illustrates all his character, that he began his intercourse with Louis by boasting, with proud humility, of the meanness of his origin,—the Norman peasant setting his foot upon the pride of the long descended King. For us, he has no interest, except in so far as he may have inspired the cruelties which ended the last persecution of Port Royal; but throughout the six years during which Louis still lived, the Church of France had terrible reason to regret that his conscience was guided by a fierce and ignorant fanatic.”—II. 499, 500.

The proceedings against the Port Royalists indicate from beginning to end the spirit of *orthodoxy*, which, alas! is much the same in Protestant churches as in the Romish. They who are now aiming by outcry and denunciation to destroy the religious character and public usefulness of the authors of Essays and Reviews, are but feeble imitators of these persecutors, who demanded from the nuns of Port Royal a statement of belief in regard to facts of which they were wholly ignorant, but which the Church or its representatives declared to be true.

An interesting chapter might be written on the influence which the Jansenist and Port Royalist history and controversies had on the theological literature of our own country. We know how closely the proceedings in France were watched by thoughtful Protestants in this country. One of the noble TWO THOUSAND ejected clergy, Theophilus Gale, a man of varied learning and of knowledge of the world ripened by foreign travel, used a portion of his enforced leisure by composing a work, which he published in 1669, on the historic and dogmatic character of Jansenism. To this work another of that illustrious band, Dr. John Owen, prefixed an essay which is well worthy of perusal. He uses the Jansenist controversy and the peculiarities of the Port Royalists, in which so near an approach is made to the doctrines of Protestant churches, as a means of shewing how vain and fallacious is the boast of the Church of Rome that it possesses unity of faith. Under the cruel spiritual tyranny which

that Church has always exercised, there have nevertheless from time to time been developed, but never so markedly as in the Jansenist controversy, doctrinal differences on nearly all the points on which Papists differ from Protestants. The literary influence in England of the writings of the Port Royalists was doubtless greatly augmented by sympathy with their opinions, and still more by admiration of their exalted virtue. A very acute critic,\* we are told, "thought that the 'Lettres Provinciales' had produced a total change in the English style, and occasioned the substitution of the Addisonian instead of the Miltonian. He considered that the finest writing was to be expected from a genius that had learned to manage for itself. He was persuaded that religious sentiment was the true element of genius. Burke never shone with so much brightness as in the sphere of religion."

Before we part with Mr. Beard's valuable "Contribution to the History of Religion and Literature in France," we desire, as Unitarians and deeply interested in everything that illustrates the genius and promotes the influence of our faith, to thank him for his work. How catholic and truly Christian his sympathies are we need not now stop to shew. We will not go so far as to say that none but an Unitarian could have composed such a book as this History of Port Royal; for happily the work itself contains a pregnant instance of the power of some men to triumph over the worst influences of a narrow creed and a bad form of religion, and to rise to the greatest heights of intellectual and personal excellence. But certain we are that the spirit in which this History is written, and which we rejoice to find is striking chords of sympathy in the hearts of men of many creeds in this country, is the natural result of that liberal and benignant faith which as Unitarian Christians it is our privilege to possess.

#### BELIEVING IN SPITE OF FAILURE.

THE late gifted F. W. Robertson thus illustrates the beautiful result which comes from this indestructible power:—"It is thus that God has led on His world. He has conducted it as a father leads his child, when the path homeward lies over many a dreary league. He suffers him to beguile the thought of time, by turning aside to pluck now and then a flower, to chase now a butterfly; the butterfly is crushed, the flower fades, but the child is so much nearer home, invigorated and full of health, and scarcely wearied yet."—*Sermons, 3rd Series*, p. 96.

\* The late Alexander Knox. The passage will be found in Bishop Jebb's rambling but very interesting introductory chapter to his edition of Bishop Burnet's "Lives and Characters," p. xxxix. London, 1833.



## INTELLIGENCE.

## CHURCH OF THE DIVINE UNITY, NEWCASTLE-ON-TYNE.

The year 1860 passed away without any observance of the anniversary of the opening of this church, the congregation at that time being without a pastor, and the gloom which the death of Mr. Harris had thrown over their minds yet hanging heavily upon them. The anniversary of 1861 found the society again settled, under the pastorate of the Rev. William Newton, and accordingly has met with due and wonted observance. The annual sermons were preached in the morning and evening of Easter Sunday by the Rev. C. C. Coe, of Leicester, and collections were made, as usual, in aid of the repair fund. In the morning's discourse the preacher grappled with the great theme of Man's Immortality. He shewed that whatever lessons from analogy the teachings of nature might inculcate as to the continued existence of *the race*, they were totally wanting in consolation and hope as to the immortality of *the individual*. He argued that our hope of immortal life must mainly rest upon the human participation, in a finite degree, of the immortal mind of Deity; this hope being confirmed by the special and didactic fact of Christian story, the bodily resurrection of Jesus Christ. In the evening, Mr. Coe delivered a truly edifying discourse on Christian Peace. Both were admirable and careful compositions, delivered in a spirit of true earnestness, and were gratefully appreciated by numerous and intelligent congregations.—The anniversary tea-meeting was held in the school-rooms connected with the church, the pastor of the congregation presiding. The rooms were hung with pictures and engravings, and on tables at the lower end were books and various objects of interest, which were inspected by the company before the delivery of addresses commenced. Selections of music, performed by ladies and gentlemen of the congregation, lent agreeable variety to the proceedings of the evening. The speakers were the Rev. W. Newton, Rev. C. C. Coe, Rev. A. Macdonald, M.A., of Sunderland, Rev. R. Spears, of Stockton, Dr. Hayle, Messrs. Joseph Clephan, Charlesworth, Gallon, Cooper, Snowdon. The thanks of the meeting were passed to Mr. Coe for his services of the previous day. The speeches were distinguished by a moderate, earnest and hopeful tone. The fact of other religious bodies becoming rapidly leavened by Unitarian modes of thought did not escape observation; and the question as to what amount of moral

dishonesty attached to men holding essentially Unitarian views, continuing aloof from Unitarian congregations, was left to be settled by the men themselves. God will have his truth to triumph (said one of the speakers), but in his own way, and not after our human desires. We may regret the conduct of such men; we may regret that worldly and other influences should sometimes cause desertion from our ranks; but we should at least remember that these deserters and those who timidly abstain from communion with us, though holding our liberal views, carry their liberality of sentiment about with them to heaven religious circles into which we are never permitted to enter. Let it be our chosen part to perform our duty faithfully to God's truth in Christ, and leave the issues to his eternal providence. Mr. Charlesworth, secretary of the congregation, quoted reliable statistics shewing a nearly forty-fold multiplication of Unitarianism in its merely numerical aspect in various parts of the world during the past century. He also mentioned as a noteworthy fact, that of the preachers who had occupied the pulpit of their beautiful church since their entrance upon it, no fewer than seven were converted from other denominations, three of the ministers and one of the lay speakers present that night being converts to Unitarianism. He stated, as an additional instance of Unitarian progress, that a penny weekly newspaper would shortly be issued from Manchester, entitled *The Unitarian Herald*. This pleasant annual gathering was brought to a close by the singing of a suitable hymn and the benediction.

## UNITARIANISM IN PHILADELPHIA.

The following letter of Mr. Bellows is so interesting, that we gladly transfer it to our pages from the last No. (April) of the *Quarterly Journal of the American Unitarian Association*.

New York, Feb. 27, 1861.

My dear Sir,—Having heard a good deal of the opening of a fine field of labour in Philadelphia, in the Kensington district of the city, I went on a week ago to *prospect* the ground. You are aware that a second Unitarian society has, on two or three different occasions, been started in Philadelphia, with indifferent success for a short time, and then with blank failure. A year and a half ago, another effort was made, with prospects of success. About 1700 dollars were raised and expended

upon the project,—1200 coming from the new society, 250 from Dr. Furness's society, and 250 from the American Unitarian Association. A minister was settled, a pretty regular congregation of a hundred and fifty persons gathered, and a promising root struck into the fresh soil. The sickness of the minister, with other causes, blighted this hopeful plant; and, after a few discouraging attempts to collect the people about a transient ministry, the society closed its doors, and added another seeming failure to our missionary efforts in the Quaker city.

A few ardent friends, however, have never abated their faith in the success of a second society; and, after every failure, with new experience have only entertained larger and firmer hopes of victory when the cause should be properly led.

I will give you the plain story of my own impressions: they cannot be worth much, based on so short an experience; but they are worth something. At the earnest petition of the trustees (who, by the way, have never disbanded), I went on to Philadelphia to see what number of people could be gathered together under the standard of the Second Unitarian Society at short notice, and what could be done to re-inspire them with confidence in themselves and their cause. I expected to meet a hundred people, and I think the trustees did not expect two hundred. The morning service was attended by at least five hundred; the evening by, say, seven hundred. The hall would have been *called full* in the morning: in the evening *every seat* seemed occupied, excepting a gallery at the rear. I am willing to consider half this congregation as the fruit of curiosity, or of causes not to be counted constant; but I am very confident, from the aspect and bearing of the people, that half of it was there from sympathy with Unitarian views and a hunger and thirst for our doctrine. This was evidenced in the private conversations held after services with the people, and confirmed by the testimony of the trustees, who knew very nearly what portion had come from Dr. Furness's society (a very small number in the morning), and who were stragglers or curious visitors. Most of the people were those who, at one time or another, had attended on the meetings of the second society. The hunger for the word, as we interpret it, was very marked, and left on my mind a strong conviction that the materials for a large society exist in Kensington, and will be readily collected and organized whenever a competent and devoted minister is placed at the head of the energetic and self-sacrificing handful who,

through good report and evil report, maintain the ground. There are, happily, many Fort Sumters in this treacherous and seceding world of ours, and one of them is found in the germ of the second society in Philadelphia.

Success will be sure, rapid, glorious, for the right man in that field: there will be none at all for the wrong one. The faculties required to start successful congregations in large communities are not the highest, nor the best, nor the most lasting; but they are rare and indispensable. Courage, tact, popular eloquence, denominational zeal, constitutional enthusiasm, are more necessary than scholarship, weight of judgment, exactness of thinking, or nicety of taste. For a time, everything must give way to the power of winning attention and holding the hearers together. Always supposing a genuine religious character, a man with these gifts is sure to succeed anywhere; and in Kensington must greatly and rapidly and gloriously succeed, if all the indications are not deceptive.

Philadelphia is the second city in the Union. It has two opposite elements, both highly favourable to our cause: the prevailing element, an eminently bigoted orthodoxy, which the excellent Mr. Barnes has not, with his admirable life and teaching, yet fought down, which of course arouses much active opposition of thought and feeling, and makes liberal Christianity very necessary and very acceptable to a large minority. The other element is Quakerism, which is sympathetically kindred, in its Hicksite branch, with Unitarianism; and, in the present generation, leans strongly to our mild formalism.

Dr. Furness has laboured for thirty-five years in Philadelphia, and made for himself and his cause a world-wide name and place. The influence of his ministry has been very deep and broad. He has shed a light throughout that whole community, by the splendour of his genius, the brightness of his life, and the charity of his peculiar opinions. It is not for us to say of such a man, that he has not fulfilled the very mission of all others most pressing and most useful. His sense of duty and the leanings of his spirit have, however, led him to think the office of spreading Unitarianism very secondary to other matters; and of course this leaves room for one who thinks that office worthy his highest and first exertions. There is a demand for positive, doctrinal Unitarianism in Philadelphia.

But, apart from the need of another and the original type of Unitarianism, there is a great deal of ungathered liberal religious sentiment there waiting to be churchied.

The wide spread of the city makes one society inadequate to its wants. We cannot doubt that ample materials for a second society exist amongst those already acquainted with Unitarian views.

It is hardly worth while to enter upon any more general considerations; but can the importance of planting our churches in the great cities and centres of influence be overstated? The present is a peculiarly open season. The recent discussions provoked by the slavery question have loosened religious prejudices, aroused inquiry, and made the radical differences of sentiment between Unitarian and Orthodox views practically apparent. The direct connection between our theology and our politics and business and practical living is beginning to be made obvious to the people at large. What has been hitherto a scholastic or merely ecclesiastical discussion is destined to become a popular and practical debate. Never, perhaps, were the prospects of liberal Christianity so promising as now, —never the opportunity of arousing the public attention to it so inviting. Let this season be seized upon to plant new churches in the centres of influence; and let earnest, warm and courageous men, with enterprising hearts, go forth from the regions where Unitarianism is well understood into the frontier parts of the country, where it still surprises and refreshes thousands of intelligent minds when ably proclaimed, and reproduces its early enthusiasm and reaps its old triumphs.

The American Unitarian Association cannot, I am sure, give its assistance to a more deserving cause than that of the second Unitarian congregation in Philadelphia; nor could its sagacity and influence be better employed than in sending some thoroughly competent minister from the crowded neighbourhood of Boston to that society to lead their cause.

Respectfully and fraternally yours,  
HENRY W. BELLOWES.  
To J. F. Clarke, Gen. Sec. A. U. A.

#### THE UNITARIAN ASSOCIATION AND ITS APPROACHING ANNIVERSARY.

The 22nd of May is the day fixed for this meeting, and Brixton chapel and the Crystal Palace the announced localities. We venture to anticipate a more than ordinarily good meeting. That the religious service will worthily represent the best devotional and the highest intellectual influences of English Unitarianism, we augur from the names of the two ministers upon whom the responsibility of conducting it depends. It will be a great cause of rejoicing if the President of the Association,

Sir John Bowring, shall have sufficiently recovered his health to assume the position of honour to which he is so well entitled in an assembly of English Unitarians. We have reason to believe that the attendance of friends, and especially of representatives of provincial societies, will be considerable. Sure we are that the present state of religious opinion in this country makes it the duty of those who value Unitarian truth and freedom to rally round the Association and sustain the Committee in their zealous and disinterested labours. The especial novelty of the collation is the intended locality. The experience and extensive staff of the managers of the refreshment department of the Crystal Palace give assurance that however large a party of Unitarians may assemble at Sydenham on the 22nd inst., their wants will be efficiently supplied.—The other meetings of the anniversary week also have many attractive features. May one and all realize the anticipations of their friends, and minister to the union and zeal of the Unitarians of Great Britain and Ireland!

#### THE NEW UNITARIAN NEWSPAPER.

The announcement of a new weekly Unitarian paper in our advertisement-sheet is an event too important to be passed over in silence. The names, position and talents of the four gentlemen announced as its editors, afford a sufficient guarantee of the sterling character of the intended work, and of the energy with which it will be conducted. The low price at which it is to be sold is sufficient indication that the editors have no mere trading views in their undertaking. Nothing but a very large circulation, far exceeding that gained by any existing Unitarian work in this country, can enable the *Unitarian Herald* to live. It will be a great power for the good of the Unitarian body if it succeed. If its Intelligence department is (as we have confidence that it will be) conducted with energy and impartiality, it will diffuse throughout the kingdom a knowledge of all that is most interesting to Unitarians, and may relieve us from the necessity of continuing this department of our Magazine, which is obviously conducted at a disadvantage in a monthly publication. We shall willingly give the new candidate for public favour a fair and kindly trial, and if it answer our expectations shall cordially rejoice at its establishment. It is, we think, the duty of those who value Unitarian Christianity as a system of religious truth and desire its extension, to aid the editors in their disinterested labours in every way they possibly can.



## OBITUARY.

The Rev. CHARLES PORTEOUS VALENTINE, whose death was noticed in our February number (p. 128), was born May 13, 1794, at Essendon, in Hertfordshire, a small village about two miles from Hatfield Regis. The house in which he was born (and in which also he died) is an old farm-house belonging to a small farm on the Marquis of Salisbury's estate which has been in the occupation of his family for about a century, having been held in succession by his grandfather, father and brothers. He received his school education at Hartford Bridge, in Hampshire, and at a Mr. Reynolds's at Reading; and at the close of it became assistant successively in the schools of Mr. Watts at Fulham, in Middlesex, of Mr. Alfree at Hurstmonceux, in Sussex, and of Dr. Evans (minister of the morning congregation at Worship-Street chapel) at Islington. He took this last situation in Jan. 1816, and there the writer of this brief tribute to his memory, then a boy in the school, commenced an unbroken friendship of nearly half a century. To this period of his life Mr. Valentine had been a member of the Church of England, to which his parents belonged; but at Dr. Evans's he was brought into contact with Dissenters from the Establishment, and to that circumstance was owing an entire change in the course of his life. He was led to embrace Unitarian views of Christianity, mainly through his intercourse with Mr. John Thomas, a young Welshman, then a student on the General Baptist Education Fund under the care of Dr. Evans;\* and having been also led to recognize the obligation of believers' baptism, was baptized, there is reason to believe, during a journey through Kent, at one of the General Baptist chapels in that county in the summer of 1817; and determined to devote himself to the Christian ministry. This led him to lay aside a plan for opening a boarding-school in his native village, in which he had proceeded so far that his prospectuses were printed; and it is remarkable that his references were the Rev. Edward Orme, then rector of Essendon, and Dr. Evans,—a combination of the Church clergyman with the Dissenter that is rarely met with now. It may be noticed here that during the year and a half that he was assistant to Dr. Evans, he improved, as far as his subordinate position allowed,

both the instruction and discipline of the school, which were sadly deficient; and so far secured the regard and esteem of the boys, that they presented him with a testimonial which he long afterwards retained and valued.

In the summer of 1817, he became a student on the General Baptist Fund, under the charge of Dr. Evans; and continued to study for a year and a half. The advantages afforded him in the way of instruction were meagre enough. The students shared in such classical instruction as the school afforded; and the daily perfunctory reading by Dr. Evans, at breakfast time, of a portion of Doddridge's "Lectures on Pneumatology, Ethics and Divinity," constituted the special instruction for the divinity students, with, perhaps, the occasional examination of a sermon. The opportunities for study were materially interfered with by the circumstance, that the room occupied by the students was shared with them by a number of the elder pupils, youths often of idle and irregular habits, and under scarcely any control. Dissatisfaction was naturally felt by the divinity students; and this dissatisfaction was expressed by Mr. Valentine to some members of the General Baptist Committee, and led to communications from them to Dr. Evans, which resulted in the Doctor's resignation of the tutorship and the appointment, as his successor, of the Rev. James Gilchrist, of Newington Green, who was also minister of the afternoon congregation at Worship Street.\* This involved Mr. Valentine in some unpleasantness with Dr. Evans, and was probably one cause of his not staying out the full period of study, which was then only two years.

During his period of studentship, he preached occasionally for Dr. Evans and for other General Baptist and Unitarian ministers, and to the Unitarian congregations then recently established at Colchester and Reading. During the Christmas vacation, 1817, he supplied the vacant pulpit of the General Baptist congregation at Southover, a suburb of Lewes, in Sussex, now merged in the Lewes Unitarian congregation. In the latter part of the year 1818, he left

\* Mr. Thomas died not long after leaving Dr. Evans's. We are not aware whether he settled with any congregation.

\* The afternoon congregation was quite distinct from the morning congregation (Dr. Evans's), and afterwards removed to Coles Street, and is now at Deptford, where it meets in the evening, being quite distinct from the morning congregation, of which the Rev. M. C. Gascoigne is minister.

Dr. Evans's to accept an invitation from the Unitarian congregation at Palgrave, in Suffolk, which had then become vacant by the removal of the Rev. John Fullagar to succeed the Rev. W. J. Fox at Chichester.

In this situation Mr. Valentine continued some years, and the earlier part of his ministry was prosperous and happy. The meeting-house at Palgrave being very old and the situation unfavourable, the congregation, containing some wealthy and liberal individuals, determined to build a new one in the neighbouring town of Diss, in Norfolk; and having obtained a beautiful site, in a meadow close to the small lake or "mere" of Diss, built the present neat chapel. It was opened in the summer of 1822 by the Rev. Thomas Madge, then of Norwich, whose interesting and appropriate sermon on the occasion was published. The yearly meeting of the Eastern Unitarian Association was held in the chapel the day after, Mr. Fullagar, who had been invited to take this opportunity of visiting his late flock, being the preacher, and most of the ministers of the district being present; among them, that venerable man, the Rev. S. S. Toms, of Framlingham, who had all but completed a ministry of half a century in that town. In the following year, Mr. Valentine attended and took part in the proceedings at what was termed "Mr. Toms's jubilee," a commemoration of the fiftieth year of his ministry, when a testimonial was presented to him by his congregation and friends.

In and about the little town of Harleston, in Norfolk, ten miles east of Diss, there were several Unitarians, to some of whom Mr. Valentine had been introduced. They were desirous to have a place of worship which they and their families could attend; and as Mr. Valentine's services at Diss were in the Sunday afternoon and evening, he undertook to conduct a morning service at Harleston. A room, recently occupied by the Independents, was engaged, and was opened by Mr. Valentine, April 7th, 1822. The sermon he preached on the occasion was published,—this being one of the very few occasions on which he produced anything through the press. About a year and a half or two years after the opening of the room at Harleston, he married Anne, the second daughter of Mr. John Doughty, then an extensive tanner at Brockdish, near Harleston; and with her he lived in the closest and most affectionate union for many years.

Meanwhile his connection with his congregation at Diss was becoming less satisfactory. In prospect of his marriage he had opened a boarding-school at Palgrave; and it is probable that the toils of the

week, combined with the exertion of his morning service at Harleston, gave some reason for the complaint that he was too much exhausted to do justice to the services of the afternoon and evening at Diss. Other causes of dissatisfaction on both sides, real or imaginary, existed, and after a time led to the dissolution of their connection. Mr. Valentine, whose school had been tolerably successful, remained at Palgrave two or three years longer, and continued to attend the chapel, in the pulpit of which the Rev. J. H. Ryland, late of Bradford, succeeded him. It may be mentioned that one of his congregation at Diss, the late Thomas Dyson, Esq., left him, at his death many years after, a small legacy as a proof of the regard he retained for his former minister.

In 1827, he was invited to be the minister of the Unitarian congregation at Lewes, the pulpit of which had become vacant by the removal of the Rev. T. W. Horsfield to Taunton. He had been known to some of the members of this congregation when supplying, as already mentioned, the pulpit of the General Baptist congregation at Southover, while he was a student under Dr. Evans. He consequently removed to Lewes, where he continued as minister for several years. During a considerable part of his time he carried on his school, some of his pupils having followed him from Palgrave. While thus engaged, he published a little book on the arrangement of words in the Latin language, a subject for which he found in his own experience the want of a good manual. The failure of his health obliged him to relinquish his school, and he took a farm at Chailey, about four miles from Lewes, where he continued to discharge the duties of his ministry. He had for many years suffered from severe and frequent attacks of asthma, and he hoped that this change to a less sedentary life would afford him some relief. How far this was the case at the time we are not aware; but in the latter part of his life he suffered less from that complaint than in his younger days.

It was at Chailey that he experienced the first of a series of domestic bereavements which overclouded the later years of his life, in the loss of his wife, a very amiable woman, to whom he was much attached. She died of consumption in the early summer of 1837, leaving four children, the youngest scarcely more than a baby. He remained a widower for nearly two years, till May 1839, when he married Miss Martin, of Southover, an estimable member of his congregation; in whose kindness his children found the care and attention which their tender years needed.



The eldest girl, Charlotte, was at the time of his marriage in a very delicate state; and, notwithstanding every endeavour which affection could prompt, fell a victim to the same disease which had been fatal to her mother, from whom it is probable the seeds of it had been inherited.

Trials now thickened round him. A long and costly law-suit in which he was involved in order to preserve or recover the little property which his second wife possessed, was at length decided against him, and led to the loss not only of the property in question, but also of a heavy amount expended in the suit. His farm, too, did not prosper, whether from want of judgment in the management of it or from other causes. But there were causes of trouble which were deeper even than these. His mind became unsettled as to the fundamental truths of Christianity; and he felt that he could not honestly teach that which he did not believe. He consequently resigned his ministry at Lewes not long after his second marriage, and gradually ceased to attend the services, though his family continued to do so. We believe he did not assign the true cause of his resignation at the time, but years afterwards he communicated it to the writer of this notice. This was not all: his habits in one respect underwent a change which gave much pain to his friends. The customs of the market-room, which his business as a farmer occasioned him to frequent, had probably something to do with the change; but his bereavements and trials, the loss of his first wife and his eldest daughter, the continued bodily affliction of his second wife, the unfortunate lawsuit, and the knowledge that his affairs were going wrong, all probably contributed to it. Of course it only tended to aggravate the troubles which surrounded him. At length the crisis came. He was obliged to give up his farm and surrender all that he had; and after an abortive attempt to establish himself in business in Brighton, he was obliged to find a shelter in his declining years in the home of his childhood; while his excellent wife in like manner found a home among her own friends.

His three surviving children were tenderly attached to him. His daughter Julia was in a situation as governess; the elder son, who had been with his father in the farm, not finding an opening in England, determined in the summer of 1852, with his younger brother, who was in a printing-office at Lewes, to emigrate to Australia. Just as they were on the point of departure, their sister, who was visiting some friends in Hertfordshire, was seized with inflammation and hurried rapidly to

the tomb. They had barely time to pay the last offices to her remains before they embarked; and the afflicted father had his already heavy trials augmented by being thus entirely bereaved of his children.

They left England with the hope of speedily establishing themselves in a position which would enable them to provide for him; but their hopes, like those of so many emigrants at that time, were not fulfilled to the extent that they and he alike anticipated. But though his expectation of joining them appeared to decline as years rolled on, they were never wholly given up; the affectionate letters and presents of his sons affording him from time to time great satisfaction, and helping to maintain expectations which were never to be fulfilled. They will meet again, but it will be neither in England nor in Australia.

With his wife also he kept up an affectionate correspondence, until the progress of his last illness terminated it; and thus in some degree alleviated the painfulness of their separation.

The later years of his life, though thus overshadowed, were not without their consolations. Inwardly his trials were blessed to him: his conviction of the truth of Christianity was re-established; and a return to the abstemious habits of his earlier years was conducive at once to health and self-respect. His affectionate disposition and kindness of temper endeared him to his brothers and sister, with whom he was living, the latter especially finding great pleasure in his society. He regretted, indeed, the dependent position to which he had been reduced; and he felt the want of congenial religious society, his views of Christianity being widely different from those of the relatives with whom he was living, and there being no congregation in the neighbourhood with which he could comfortably worship. But his regret at his position was qualified by the consideration that he was neither an idle nor unserviceable inmate. In the occasional illness of his brothers, he was able to render them valuable assistance, and the garden became his favourite and constant charge. He was occasionally engaged to act as private secretary to Sir Culling Eardley, who lived in the neighbourhood. He was enabled, in occasional visits to London, to enjoy religious services more congenial to his convictions and his feelings; attending, when he could, at Worship Street, a place endeared to him by old recollections, and with the minister of which he was united by long friendship and by similarity of religious views. He preached for him occasionally at Worship



Street when absent or unwell; and two or three years before his death became a member of his church, and appeared as one of its representatives in the General Baptist Assembly. He had been appointed to draw up the circular Letter to the Churches for the Assembly of the year 1861. He preached also to one or two other congregations, thus returning after an interval of many years to the duties of the Christian ministry.

In the latter part of last year there seemed to be a prospect of his resuming those duties regularly; and he was cheered by the hope of becoming once more independent. But it was not to be so. He had been suffering from the spring by disease of the throat; for which, after some time, he sought medical advice, and at last, not satisfied with that which he could obtain in the country, consulted successively two London physicians. From them he learned that the disease was serious; but both he and his friends hoped that with time and care he would recover. When, however, the invitation reached him to supply the vacant pulpit which it was hoped he might fill, he was unable to go; and as the year drew towards its close, it became evident to his brothers and to his sister, who nursed him with affectionate care, that he was sinking. His mind was quietly trustful, not without hope of living, though resigned to die. The writer, on being informed of his condition, visited him; and, while feeling that the earthly close of a long friendship was near, was soothed by the manifestations of Christian feeling,—the thoughtfulness for others, the thankfulness for watchful care and attention, the submission to the Divine will, and the quiet hope of eternal life. A very few days after, on the first day of the present year, he “fell asleep,” in the 67th year of his age. His remains were laid by the side of his beloved daughter Julia, in Essendon churchyard, to await the sound of the trumpet which shall rouse all that slumber in the tomb, and summon the faithful to be “for ever with the Lord.”

J. C. M.

March 14, aged 62, MARTHA, wife of the late Botterill FROST, Hull, Yorkshire. It was the privilege of the writer of these few lines to her memory to be near her during the latter part of her trying illness and up to the time of her departure, and he can bear witness to the exemplary patience and resignation which she shewed under pain and suffering. Her death was as calm and tranquil as her life was pure and exemplary. Without a struggle she sunk into the peaceful slumber of death.

Her remains were laid by the side of those of her husband by the Rev. J. Shannon, who bore his testimony to her maternal tenderness by imploring a suitable blessing on her children that they might follow her good example. M. R.

March 24, at 9, Craven-Hill Gardens, aged 28, MARY, the wife of Thos. Clemens WATSON, Esq., and second daughter of Albert Davy, Esq., Consul of the United States at Leeds.

March 25, at St. Mary's Terrace, Newington Green, in his 48th year, Rev. WM. VIDLER, formerly and for many years engaged in the Domestic Mission at Chapel Street, Cripplegate, London.

March 30, at Newport, Isle of Wight, THOMAS COOKE, Esq., Justice of the Peace for the county of Southampton, aged 78 years.

April 1, aged 43, ELIZABETH GREEN, wife of Mr. Alfred BALSTON, Longfleet, Poole, Dorset. Her remains were interred in the neighbouring cemetery, April 5th, by the Rev. M. Rowntree, who on the morning of the following Sunday preached her funeral sermon, from the conclusion of which a few brief extracts are selected.

“But I need not speak of this congregation—if it be any source of consolation to those who are mourning the departure of an affectionate and tender-hearted relative—I may truly say that *all* who knew her were impressed with a feeling of respect towards her from that kindness of heart and affability of manners for which she was distinguished. . . . By all who knew her more intimately she was not only sincerely respected, but warmly and deeply beloved. Her real goodness of heart is only fully known to those who saw her in the privacy of her home, and in whose memory will long dwell the traces of her gentle character, her meek, her placid, her forgiving virtues. . . . When all hope of her restoration to her family and friends was destroyed by the unmistakable nature of the disease under which she was labouring; when all human joys were fast fading away, and the soul could find its only support in Him who is unchangeable and everlasting; when religion alone could satisfy the craving mind,—hers was found to be sufficient. With a calm and peaceful resignation to the will of her Heavenly Father, dispelling all gloom and despair from the bed of death, she patiently awaited the summons which was to remove her from the many relatives and friends who loved her, and whose sacred privilege it is affect-

tionately to cherish her memory. . . These relatives and friends are consoled in their affliction by the pleasing belief that the spirit of her whom they mourn has left its earthly tabernacle, only to be united to the society of him who pronounced his blessing on the pure in heart, the meek and the peaceable. . . . May we all be careful to imitate the good example which those who have departed this life in the fear and love of God, through our Lord Jesus Christ, have left us!"

R.

April 1, at Hayman's Green, West Derby, Liverpool, WILLIAM ERSKINE CLARE, infant son of Capt. AINSWORTH, 4th Royal Lancashire Light Infantry Militia.

April 8, at Chatham, after a few days' illness, RHODA, relict of the late Mr. John TRIBE, in the 88th year of her age.

April 17, at Bournemouth, aged 58,

GEORGE COURTAULD, Esq., of Bocking, Essex.

April 23, at Stalybridge, in his 60th year, JOHN LEECH, Esq., of Gorse Hall, Cheshire, and Kensington Palace Gardens, London. As a manufacturer, a ship-owner and a merchant, his name was known in almost every part of the world. With singular shrewdness of perception he united great decision of character. He was a consistent supporter of liberal politics and of Unitarian Nonconformity. To the fund for rebuilding the Old chapel at Dukinfield, he was one of the earliest and most liberal contributors. In his domestic relations he was singularly prudent, affectionate and happy. His career was through life one of remarkable prosperity and well-deserved success. He bore the trials of a long and painful illness with admirable courage and gentle patience. His death, lamented by a large circle of friends, is to his family an unspeakably sorrowful bereavement.

## MARRIAGES.

March 1, at Newington-Green chapel, by Rev. J. Scott Porter, of Belfast, Rev. JAMES DRUMMOND, B.A., one of the ministers of Cross-Street chapel, Manchester, youngest son of Rev. W. H. Drummond, D.D., of Dublin, to FRANCES, youngest daughter of the late John CLASSON, Esq., of Dublin.

March 20, GEORGE MARTINEAU, Esq., of Foxholes, Walton-upon-Thames, to ELIZA JANE, second daughter of the late Major MACKENZIE, of Kinncraig, Esq., H.E.I.C.S.

March 24, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. JOSEPH BROUGHTON to JANE, daughter of Mr. James CROSTON, of Bolton.

March 26, at Little Portland-Street chapel, London, by his father, RUSSELL MARTINEAU, Esq., M.A., eldest son of Rev. James Martineau, to FRANCES, younger daughter of the late Mr. Edward BAILEY, of Holborn.

March 28, at the Mill-Hill chapel, Leeds, by Rev. Thomas Hincks, B.A., Mr. ASTON HILEY, of Huddersfield, to MARY ANN, daughter of Mr. Councillor Carter.

April 2, at the Unitarian chapel, Strangeways, Manchester, by Rev. J. R. Beard, D.D., the Rev. J. T. WHITEHEAD, of Ainsworth, near Bolton, to ANNIE, daughter of Mr. John ARMSTRONG, of Moreton Terrace, Cheetham Road, Manchester.

April 2, at the Old Meeting, Great Yarmouth, by Rev. Joseph Crompton, M.A., PHILIP MEADOWS MARTINEAU, Esq., of Tulse Hill, Brixton, Surrey, to FANNY, daughter of Septimus DOWSON, Esq., of South Town.

April 6, at the Mill-Hill chapel, Leeds, by Rev. Thomas Hincks, B.A., Mr. GEO. WALKER to Miss SARAH JANE SOWRY.

April 9, at the Unitarian chapel, Church Street, Preston, by Rev. W. C. Squier, Mr. JOSEPH FARRINGTON to Mrs. ELLEN HIND, all of Preston.

April 10, at Bank-Street chapel, Bolton, by Rev. Franklin Baker, M.A., Mr. GEO. THORNTON to MARY, daughter of the late Mr. James HASLAM, of Bolton.

April 11, at the High-Pavement chapel, Nottingham, by Rev. P. W. Clayden, FREDERIC HOLLINS, Manchester, second son of the late Samuel Hollins, Esq., of Nottingham, to ANNIE, youngest daughter of John HOPCROFT, Esq., Sneinton, Notts.

April 16, at the New Meeting-house, Birmingham, by Rev. S. Bache, CHARLES HENRY PORTER to EMMA, eldest daughter of Mr. Joseph MILES, of Lee Mount, Edgbaston.

April 18, at Sidmouth, by Rev. Benj. Mardon, M.A., CHARLES ELLIS, Esq., of Maidstone, to ELIZABETH MATILDA GREEN, late of Ashford Road, Maidstone.